# A CATECHISME,

or first Instruction and Learning of Christian Religion.

¶ *Translated out of Latine into Englishe.*

*F.* *D.*

¶ AT LONDON.

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¶ *Cum Priuilegio Regiæ Maiestatis per Decennium.*

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BODLEIANA

## To the moſt reuerend Fathers in God, my Lordes, Mathew Archbiſhop of Canterburie and Edmond Archbiſhop of Yorke, and to the Reuerend Father in God Edwyne my Lord Biſhop of London, and to all the other reuerend Fathers my Lordes the Biſhops of all the ſeuerall Dioceſes in England.

MAy it pleaſe your good Graces and Fatherhodes to permitt me, with all humilitie and reuerence to render you in this preface an accompt of my purpoſe & doing in publiſhing this Catechiſme by me tranſlated, and offred to the Chirch of England vnder protection of your names.

Wheras there was very lately a latine Catechiſme printed, wherin the ſumme of Chriſtian religion was ſett forth, in ſhort queſtions and anſwers, yet not conteyning bare and naked affirmations onely, but ſhewing alſo ſome cauſes and reaſons to the ſame annexed, and well furniſhed with places of ſcripture noted in the margine for proofe therof: in which Catechiſme there hath alſo great labor and diligence ben beſtowed about the puritie of the Latine tong, that ſuch as were ſtudious of that language, ſpecially the youth, might at once with one labor learne the truth of religion and the pureneſſe of the Latine tong together: That Catechiſme I haue thought good to tranſlate into Engliſh, as well

for the vſe of ſuch as vnderſtand no latine at all, as alſo for their commoditie who hauing a litle ſight in that language deſire ſome more perfection therin. For which cauſe I haue not vſed that libertie in rendering the ſenſe at large, which the order of trãſlation doth permitt vnto me, but haue willingly for the benefit of the meaner learned, tyed my ſelfe very much to obſeruing of the wordes themſelues, but ſo yet that I had alway regard to the naturall propertie and eaſineſſe of our natiue tong.

This booke as it will be profitable to ſuch as do vnderſtand Engliſh onely, ſo will it bring double profit to thoſe, who being ſomwhat ſkilled in the latine tong and deſiring more ſkill, will compare the Latine booke with the Engliſh, whereby they may at once learne, as I ſayd, the truth of religion, and the puritie of the Latin tong. And leaſt the reader deſirous to compare any the partes or ſentences of the Latine and Engliſh bookes, might be hindered, I haue procured that the Engliſh print anſwereth the Latine, page for page throughout the whole bokes, ſo that any ſentence may at the firſt eaſily be found in both the bookes. This exerciſe in my opinion is moſt mete for the vſe of ſuch eccleſiaſticall miniſters and ſtudious youth as haue not yet the perfect knowledge either of religion or of the Latin ſpeche, who by experience may finde (as I thinke) more profit hereby then they would ſuppoſe vpon the firſt view. Neither is this conference of tranſlations, by them who be very well learned iudged vnprofitable for ſuch as are competently learned.

The booke hath alſo one further vſe of very good exerciſe for thoſe that deſire to ſee more at large how the doctrine herein taught is confirmed by the

word.

word of God the only rule of true religion, that is, if ſuch as ſhall reade it to learne truth, but ſpecially eccleſiaſticall miniſters whoſe charge is to teach truth, ſhal reſort to the places of ſcripture noted in the margine & rede them in the Bible at large & then marke how eche thing here affirmed is there well confirmed, and how the doctrine here deliuered is not onely in all partes fully approued by Gods holy word, but alſo for the moſt part vttered in the very wordes of the text, ſo farr as may be with reſpect of purenesſe of the Latin phraſe. By which meane they ſhall alſo be occaſioned to be better acquainted with the ſcriptures them ſelues and with the true and naturall vnderſtanding of them. And therin be it remembred that the laſt numbres in the quotations ſhewing the diuiſions within the chapiters, are gathered according to the great Bible laſt printed. This exerciſe who ſo ſhall aſſay ſhall finde it of maruellous great profit, both for conceyuing truth to the ſatiſfiing of conſcience, and for deliuering truth to the diſcharge of dutie.

It may perhappes be maruelled of ſome, why throughout the booke, as well in the Latin as in this tranſlated, the Maſter aſketh, the Scholar anſwereth, and euer the declaration of the matter is put in the ſcholars mouth, ſo as ſome may muſe why the ſcholar may ſeme to be made wiſer then the maiſter. This obiection hath eaſy anſwer, & ſuch anſwer as it hath I thought mete to diſcloſe. It may not be thought that the maiſter here enquireth of the ſcholar as deſirous to learne of him, nor that the ſcholar enformeth the maiſter as preſuming to teach him. But the maiſter oppoſeth the ſcholar to ſee how he hath profited, & the ſcholar rendereth to the maiſter to geue

accompt of his memory and diligence. And that it may appere that this order of oppoſing by the maiſter and rendering by the ſcholar, for good reaſon might ſeme to the author more conuenient than the other forme which ſome other writers of catechiſmes haue vſed, that is, of enquiring by the ſcholar, and teaching by the maiſter, (without preiudice alway or condemning the other) it may be remembred that the end and purpoſe of Catechiſme is in good and naturall order fittly applied to ſerue the good vſe of Confirmation by the biſhop, at which time the biſhop which confirmeth, doth not teach but examine, and in his whole maner of oppoſing vſeth ſuch forme as here in like ſort the *Catechumenus* or childe is prepared vnto. Which is alſo not done without example, for the ſame maner is in the ſhort Catechiſme now vſed in the church of England at Confirmation.

Now ſurely there are no greater meanes of auauncing true religion, and rooting out of errors, than theſe two, that is to ſay, Catechiſme or good inſtruction of youth, and good information of eccleſiaſticall miniſters in ſound truth & the proues therof, howſoeuer perhappes they may lacke ſome full furniture of other learninges. And therewith for my part I haue long thought it a much better way toward remouing of hereſies & ſuperſtitions (whereof Rome hath brought vs & left vs plentie) to deale firſt with plaine ſetting out of truth as not in controuerſie, without dealing at the beginning with the ſtrife of confutation. For ſo both diſcretion and charitie in the teacher is eaſilier kept, and truth once being ſettled, error will fall of it ſelfe, ſo that he which hath once thus with conference of Gods word

conceiued

conceiued a certaine and ſtayed iudgement of truth, ſhall either wonder how abſurde errors haue ben receiued, or ſhall with leſſe perill heare them talked of.

Theſe thinges all conſidered, and how this boke ſerueth to all theſe good endes, and therewithall remembred how it hath pleaſed almighty God of his great goodneſſe and loue, and to the ſingular benefit of this his Chirch of England, vnder the Queenes moſt excellent maieſtie the moſt honorable inſtrument of auauncing his religion and glory in her dominions and of bringing truth and peace to the conſciences of her ſubiectes, to ordeine your graces and fatherhodes the chefe paſtors and gouerners of his flocke for doctrine and all eccleſiaſticall duties: the firſt author of this boke in Latine had very good reaſon to offer his worke vnto you, that as the people of Gods flock in England are vnder your charge, ſo they might receiue ſo great a benefit as this is vnder your name, and thereby you our gouerners on the one part might be the rather moued to further ſo good intention, & we all vnder your gouernance on the other part be made more redy to receiue it with better aſſurance of good alowance, & to thanke God the geuer of all good thinges, and guyder of all good doinges and purpoſes, and (as mete is) that we and our poſteritie, ſo long as an Engliſh childe or other ſhall in this catechiſme learne Chriſtianitie, may kepe in thankfull remembrance the happineſſe of theſe good times, the bleſſed memorie of her maieſtie, and the good names of you Gods good miniſters now chefe paſtors of this his flocke, in whoſe time (to your and our comfortable conſideration be it ſpoken) God hath ſo liberally ſpred among vs the

light of his goſpell, and (praiſed be he, and happy be ye therfore) hath made you his faithfull diſpenſers of ſo great a grace.

The ſame reaſons that ſo moued the firſt author, haue alſo moued me to offer my tranſlation vnto you, compriſing herein as patrones all the fathers and lordes of the Clergie, but ſpecially and by name your graces my Lordes the Archbiſhops, to whoſe prouinces the whole realme perteineth, and your fatherhode my Lord of London to whoſe Dioceſe London a light to the reſt of England belongeth, and to whom my ſelfe dwelling within your charge do owe particular dutie.

This my intent and labor being to do good to as many and largely as I poſſibly could, if I ſhall vnderſtand to be with the Reders taken in good part and vſed to their benefit, (as the rather by your good meanes, and names it may be) I ſhall thinke my trauail very well beſtowed, holding my ſelfe in the meane time contented with the conſcience of a good meaning bent to do good ſo farre as my ſkill and power would extend. The ſucceſſe herof I committ to God, the iudgement I ſubmitt to you, for whom and whoſe zele I prayſe God, and pray to him for your preſeruation to the benefit of his Chirch.

*Your moſt humble.* *T. Norton.*

# The Maister. The Scholar.

The Maisters dutie.

FOrasmuch as the maister ought to be to his scholars a second parent and father, not of theyr bodyes but of their myndes, I see it belōgeth to the order of my dutie, my dere child, not so much to instruct thee ciuilly in learnyng and good maners, as to furnish thy mynde, and that in thy tender yeres, with good opinions and true Religion. *For this age of childhode ought no lesse, yea also much more, to be trayned with good lessons to godlinesse, than with good artes to humanitie. Wherfore I thought mete to examine thee by certaine short questions, that I may surely know whether thou haue well bestowed thy studie and labor therin or no.

Godlinesse in childhode.

*Deut.4.b.9.10.§.31. b.12.13. Psal.78.a.3.4.5. Mat.19.b.13. 2.Tim.3.d.15.

Scholar. **And I for my part, right worshypfull Maister, shall willingly answere your demaundes, so far as I haue ben able with witt to conceiue or kepe in memorie, and can at this present call to mynde and remember, what I haue heard you teach me out of the holy Scriptures.**

*Maister.* Goe to therfore, and tell me what Religion it is that thou professest.

Christian Religion.

Schol. **The Religion that I professe, right worshypfull maister, is the same wherof the Lord Christ is the author and teacher, and which is**

Christian, named of Christ.

therfore properly and truely called the Christian Religion, lyke as the professers therof are also *named Christians.

* Act.11.b.26.

*Ma.* Doest thou then acknowledge thy selfe to be a folower of Christian godlynesse and Religion, and a scholar of our Lord and scholemaster Christ?

* Rom.10.b.9.10.

Sch. I do so acknowledge in dede, *and do vnfaynedly & freely profess it. Yea I do settle therin the summe of all * my felicitie, as in that which is the chiefest good that can come to man, & such as without it our state should be farre more miserable than the state of any brute creatures.

Psal.1.g 33.c.12. John.3.a.18.e.36.

*Ma.* Well then, I would haue the substance and nature of Christian Religion and godlynesse, the name wherof is most honorable and holy, to be briefly expressed with some definition of it.

The definition.

Schol. Christian Religion is the * true and godly worshyppyng of God, and kepyng of hys commandementes.

*Deut.4.a.1.2.g 10. b.12. Psal.119.a.4. Mat.4.b.10. John.4.c.24.

*Ma.* Of whom doest thou think it is to be learned?

Sch. Of none other surely but of the heauenly * word of God him selfe, which he hath left vnto vs written in the holy Scriptures.

*Psal.1.a.2.g 78. a. 1.g 119.toto. John.5.g.39. 2.Tim.3.d.15.

*Ma.* What writynges be those which thou callest the word of God and the holy Scriptures?

Sch. None other but those that haue bene published, first by *Moses & the holy Prophetes the frendes of almighty God, by the instinct of the Holy ghost in the old Testament, and afterward more playnly in the new Testamēt by our *Lord Jesus Christ the sonne of God, and by his holy *Apostles inspired with the spirite of God, & haue ben * preserued vnto our tyme whole and vncorrupted.

*Exod.32.d.15.16. Deut.4.a.1. Luk 16.g.29.31. g 24. c.27.d.44. 2.Pet.1.b.20.

*John.1.a.5. 9. g 8. b.12. Heb.1.a.1.2.

*Mat.28.d.20. John.30.f.22. Act.2.a.4. Eph.3.a.5.

* Esa.40.b.8. Mat.5.c.18. Luk.16.d.17.

*Ma.*

*Ma.* Why was it Gods will ſo to open vnto vs his word in writyng?

Sch. Bicauſe we of our ſelues (ſuch is the *darkneſſe of our hartes) are not able to vnderſtand the will of almighty God, the knowledge of whom & in obedience toward him true godlyneſſe conſiſteth, God hauyng pitie vpon vs hath *opened & clerely ſet it out vnto vs, and the ſame ſo clerely ſet out he hath left in the booke of the two 'Teſtamentes, which are called the holy *Scriptures, to the end that we ſhould not be vncertainely 'caried hether and thether, but that by hys heauenly doctrine there ſhould be made vs as it were a certaine entrie into heauen.

*Joh.1.8.9. 1.Cor.1.c.21. Ephe.4.c.17.18.
*Mat.7.c.21.& 12. b.30. Heb.10.8.36. 1.John.2.c.17.
*Sap.9.b.16.17. Act.26.b.18. 1.Pet.2.b.9.
*Gal.4.c.24. Heb.8.b.6.& 9.b.15.
*Mat.16.f.26. 2.Tim.3.b.16.
*Mat.22.c.29. Mar.12.c.24.

*Ma.* Why doeſt thou call Gods word a Teſtament?

Sch. Bicauſe it is euident that in conceiuyng of Religion it is the chief point to vnderſtand what is the *will of the euerliuing God. And ſithe by the name of Teſtament is ſignified not onely a will, but alſo a 'laſt & vnchangeable will, we are hereby admoniſhed that in Religion we *folow nothyng, nor ſeke for any thyng, further than we are therin taught by God, but that as there is one onely true God, ſo there be but one godly worſhyppyng & pure Religion of one onely God. Otherwiſe we ſhould daily forge our ſelues new fayned Religions, and euery nation, euery citie, & euery man, would haue his owne ſeuerall Religion, yea we ſhould in our deinges folow for our guide, not Religion and true godlyneſſe the begynnyng and foundation of vertues, but ſuperſtition a deceitful ſhadow of godlineſſe. which is moſt plaine to ſee, by the ſundry and innumerable not religions but worſe than dotyng ſuperſti-

*Mat.7.c.21.& 12. b.30.
*Gal.3.c.15.17.
*Deut.4.a.2.3.b.32. & 12.b.14.
*Mat.15.b.3.4.7.8.9.

tions of the *old Gentile nations, who otherwise in worldly matters were very wise men.

*Deut.12.c.31.32. & 13.a.3.4. Rom.1.c.23.

*Ma.* Doest thou then affirme that all thinges necessarie to godlynesse and saluation are conteyned in the written worde of God?

Sch. *Yea, for it were a point of intolerable vngodlinesse & madnesse to thinke, either that God hath left an vnperfect doctrine, or that men were able to make that perfect which God left vnperfect. Therfore the Lord hath most straightly forbidden men, that they neither* adde any thing to, nor take any thing from his word, nor turne any way from it either to the right hand or to the left.

*Deut.13.a.4.c.18. Psal.12.b.6.& 18.d. 29.& 19.b.6.&c. John.4.d.25. 1.Cor.1.c.19.& 2.b.6. Gal.1.a.8.9. Coloss.1.d.25.

*Deut.4.a.2.g.40. Prou.30.a.6. Esa.30.d.21.

*Ma.* If this be true that thou sayest, to what purpose then are so many things so oft in Councels and ecclesiasticall assemblies decreed, and by learned men taught in preaching, or left in writing?

Sch. All these thinges serue either to expoundyng of darke places of the word of God, and to take away controuersies that rise among men, or to the orderly stablishyng of the outward gouernance of the Chirch, and not to make new articles of Religion. *For all thyngs necessarie to saluation, that is to say, how godlynesse, holynesse, and Religion, are to be purely and vncorruptedly yelded to God: what obedience is to be geuen to God, by which alone the order of a godly lyfe is to be framed: what affiance we ought to put in God: how God is to be called vpon, and all good thinges to be imputed to him: what forme is to be kept in celebrating the diuine misteries: all these thinges, I say, are to be learned of the word of God, without the knowlege whereof, all these thinges are either vtterly vnknowen

*Deut.32.a.4.19.a.6. 7.&c. Psal.119.toto. 2.Tim.3.d.15.16.17.

or

or most abſurdly done, ſo as it were farre better that they were not done at all, as the Lord himſelfe witneſſeth, that * ignorance of the ſcriptures is the mother of all errors, and he himſelfe in his teaching doth commonly allege the * written word of God, & to it he ſendeth vs to learne of it. For this cauſe therefore, in old tymes alſo, the word of * God was openly read in chirches, and the helpe of expounders vſed when they might haue them, as appeareth by the hiſtories of the chirch. And the Lord himſelfe, immediatly before his aſcending to heauen, gaue principally in charge to his Apoſtles whom he had choſen, * that they ſhould inſtruct all men throughout the world with his word. And Paul folowing his example, * ordeined that ſome ſhould be appointed in euery chirch to teache the people, for that he well knew that faith and all thinges perteining to godlineſſe do hang vpon the reading * and hearing of the word of God, and that therfore * Apoſtles, teachers, Prophetes and expounders are moſt neceſſary in the chirch of God.

* Mat.22.c.29. Joan.20.b.9. Act.17.b.11.

* Math.19.a.4.& 22. b.13. Marc.7.a.6. Luc.10.c.26. Joan.5.g.39.

* Act.13.c.15.b.27.& 15.b.21.

* Mat.28.b.20. Marc.16.c.15. Joan.21.c.15.

* Act.14.b.23.

* Rom.10.c.14.b.17.

* 1.Cor.12.b.28. Ephe.4.c.11.&

*Ma.* Doeſt thou then thinke that we are bound to heare ſuch teachers and expounders?

Sch. Euen as the Lord himſelf if he were preſent, ſo farre as they teach onely thoſe thinges which they haue receaued of the Lord. Which himſelfe witneſſeth, ſaying, * he that heareth you heareth me, he that deſpiſeth you deſpiſeth me. Yea and moreouer to theſe preachers of his word * he hath geuen the power to binde and looſe, that whoſe ſinnes ſoeuer they by the word of God ſhall pardon or deteine in earth, the ſame ſhall be pardoned or deteyned in heauen.

* Mat.10.c.20.b.40. & 19.b.20. Luc.10.c.16. Joan.13.c.20.

* Math.16.c.19. & 18.c.18. Joan.20.c.23.

*Ma.* Is it enough to heare them once treate of religion?

Sch. * We ought to be the scholers of Christ to the end or rather without end. It is not therfore enough for a man to beginne vnlesse he continue. And such is our * dulnesse and forgetfulnesse, that we must oft be taught and put in remembrance, oft pricked forward and as it were pulled by the eare. For thinges but once done or seldome heard are wont lightly to slippe out of mynde. And for this cause (as is aforesayd) * euery sabbat day (as appeareth by the ecclesiasticall histories) the people assembling together, the word of God was openly read, and the expounders thereof if any were present were heard. Which custome is also at this day receaued in our chirches, by the ordinance of the Apostles, and so of God himselfe.

* Math.10.c.22.§ 24.b.13. Luc.4.g.62. Rom.12.c.22. 1.Cor.9.b.24. 2.Tim.3.d.14.

* Judic.3.a.7. Psal.106.a.7.b.14. Hierem.2.g.32. Luc.24.d.25.

* Act.13.c.15.d.27.§ 15.d.21.

*Ma.* Doest thou then thinke that the word of God is to be read in a strange tong and such as the people vnderstandeth not?

Sch. That were grossly to mock God & his people, & shamelessly to abuse them both. For wheras God commaundeth that his word be plainely read to * yong and old, men and women, namely to the entent that all may vnderstand and learne to feare the Lord their God, as he himself in his owne word expressly witnesseth: it were a very mockery, that the word of God which is appointed by God himselfe to teach his people, should be read to the people in a tong vnknowen to them, and whereof they can learne nothing. Also Saint Paul doth treate of this matter * and thereupon concludeth that the vnlearned people

* Deut.4.b.10 Deut.31.c.11.12.13 Josue.8.g.35 2.Paral.34.g.30

* 1.Cor.14.b.16.

people can not aunſwere *Amen* to the thankeſge-
geuing which they vnderſtand not, but that the
reders and the hearers ſhould be * ſtrangers the * 1.Cor. 14.c.11.
one to the other, if any thing be ſpoken in the
congregation, that is not vnderſtoode of them
that be preſent:* and that he had rather to ſpeake * 19.
in the church of God fiue wordes vnderſtoode,
then ten thouſand wordes not vnderſtoode.

*Ma.* Shall we then haue ſufficiently diſcharged our
duties, if we ſo endeuor our ſelues that we heare
and vnderſtand the word of God?

Sch. No. For we muſt not onely heare and vn-
derſtād the word of God, but alſo * with ſtedfaſt * Pſal.1.a.2.g.19.b.
aſſent of mynde embrace it as the truth of God 8.9,10.
deſcended from heauen, and hartely loue it,* yeld Mat.16.b.16
our ſelues to it deſirous and apt to learne, and to Joha.20.g.27.29.31
frame our myndes to obey it, that being once Act.13.g.48
planted in our hartes, it may take deepe rootes * Deut.31.c.12.
therein and bring forth the fruites of a godly life 2.Paral.34.g.31
ordered according to the rule thereof, that ſo it Luc.11.b.28
may turne to our ſaluation as it is ordeined.* It Joh.5.b.24.
is therefore certayne that we muſt with all our Jacob.1.b.21.22.25.
trauaile endeuor, that in reading it, in ſtudying
vpon it, and in hearing it both priuately and pu-
blikely, we may profit: but profit in any wiſe we
can not, if it be ſet forth to vs in a tong that we
know not. * Deut.17.b.19.
Joſue.1.b.8
Pſal.1.a.2.

*Ma.* But ſhall we atteine to ſuch perfection as thou
ſpeakeſt of, by onely reading the word of God and
diligently hearing it, and the teachers of it?

Sch. Foraſmuch as it is the wiſdome of God,
men ſhould vainely labour in either teaching or
learning it, vnleſſe God would vouchſafe with
the * teaching of his ſpirit to inſtruct our hartes, * Deut.29.d.4
Luc.24.c.25.27.d
45.46.
Act.16.f.14.
2.Cor.4.b.6.

* 1.Cor.3.b.7.

as Paul teacheth,* that in vayne is the planting and the watering vnlesse God geue the encrease. Therefore, that we may atteine the wisdome of God hidden in his word, we must* with feruent prayer craue of God that with his spirit he lighten our myndes being darkened* with extreame darknesse. For him the Lord hath promised to vs to be our* teacher sent from heauen that shall guide vs into all truth.

* Psal.26.c.11.& 119. c.33.34.35.

* Mat.6.g.22 Joan.1.a.5. 1.Cor.2.b.14.

* Joan.16.b.13.

The diuision of the word of God.

*Ma.* Into what chiefe partes doest thou deuide all this word of God.

Sch. **Into the Law and the Gospell.**

*Ma.* How be these two knowen th'one frō the other.

Sch. **The law setteth out our duties, both of godlinesse toward God, that is, the true worshipping of God, and of* charitie toward our neighbour, and seuerely requireth and exacteth * our precise obedience, and to the obedient promiseth euerlasting life, but to the disobedient pronounceth threatninges and paynes, yea and eternall death. The Gospell * conteineth the promises of God, & to the offenders of the law, so that they repent them of their offence, it promiseth that God wil be merciful through faith in Christ.**

* Mat.22.b.36. Mar.12.c.30. 1.Joan.3.b.23.

*Le.26.toto. Deut.5.b.32.& 28.toto. Joan.14.b.15.& 21.23.

* Mar.1.b.15.& 16.b.16. Luc.5.f.32.& 24.g.47. Joan.1.b.17. Act.2.f.38.& 13.f.38. Rom.1.b.16. Gal.3.b.13.

* The summe of all that hath bene sayd.

*M.* Hetherto then thou hast declared that the* word of God doth teach vs his will, and conteineth all thinges needefull to saluation, and that we ought earnestly to studie vpon it, and diligently to heare the teachers and expounders of it, but aboue all thinges that we must by prayer obteine vs a teacher from heauen, and what is the word of God, and of what partes it consisteth.

Sch. **It is true.**

*Ma.* Sithe then Christian Religion floweth out of Gods

Gods word as out of a ſpring hed: as thou haſt before done with Gods word, ſo now diuide me alſo Religion it ſelfe which is to be drawen out of Gods word, into her parts & members, that we may plainly determine wherunto eche part ought to be applied, and as it were to certaine markes to be directed.

Religion diuided.

Sch. **As of the word of God, ſo of Religion alſo there are principally two partes.* Obedience, which the Law the perfect rule of righteouſneſſe commaundeth: and Faith,* which the Goſpell, that embraceth the promiſes concerning the mercy of God, requireth.**

* Amit.26.a.3.b.14. Deut.11.b.26. Ioan.14.b.15.c.21. 23.24.

* Mar.1.b.15.§ 15. b.15.16. Rom.1.a.7.b.16.§ 3. c.22.§ 4.2019.

*Ma.* It ſemeth yet that there are either moe, or other partes of Religion, for ſometime in diuiding it the holy ſcriptures do vſe other names.

Sch. **That is true. For ſometime they diuide whole Religion into Faith* & Charitie, & ſometyme into* Repentaunce & Faith. For ſometime for Obedience they ſet* Charitie, which by the law is required to be perfect toward God and men: and ſometime becauſe we performe neither obedience* nor charity ſuch as we ought, they put in place thereof * Repentance moſt neceſſary for ſinners to the obteining of the mercy of God.**

* Gal.5.a.6. 1. Ioan.3.b.23.

* Mar.1.b.15.

* Marh.22.b.37.38. Marc.12.c.30.31.33.

* Act.14.a.2. Rom.3.b.9.

* Marh.4.c.17. Marc.1.b.15. Act.2.f.38.

**Some which like to haue moe parts, do ſet forth firſt out of the law,* the knowledge of our due duty, and damnation by the law for forſaking and reiecting our duty: ſecondly out of the Goſpell, the* knowledge and affiance of our deliuerance: thirdly,* prayer and crauing of the mercy and helpe of God: fourthly,* thankſgeuing for deliuerance and other benefites of God. But howſoeuer they differ in names, they be the ſame thinges, and to thoſe two principall partes Obe-**

* Rom.3.c.20.§ 7.b.7.

* Rom.3.c.21. Galat.2.c.16.

* Ioa.32.a.5.6. Rom.10.c.12.13.

* Cor.1.c.11.§ 2.b.14. Ephe.5.a.4. c.20. Phil.4.a.6. Coloſ.3.c.17.

dience and Faith, in which is conteined all the summe and substance of our Religion, all the rest are referred. For wheras many do adde as parts, inuocation and thankesgeuing, and the diuine misteries most nerely conioyned to the same, which are commōly called Sacraments, these in very deede are compzised within those two former partes. For no man can truely perfourme the duty toward God either of affiance or of obedience, which will not when any necessity distresseth hym, flee to God and accompt all thinges to come from him, and when occasion and tyme serueth rightly vse his holy misteries.

*Ma.* I agree with thee that all may be drawen to these two partes, if a man will precisely and somewhat narrowly treate of them. But forasmuch as the most precise maner of diuiding is not to be required of children, I had rather that somwhat in plainer sort thou diuide Religion into moe parts, that the whole mater may be made the clearer. Therfore let vs handle these thinges more grossly, so it be more openly.

Sch. Where you like best to deale with me in plainer sort, I may conueniently of two partes make fower, and diuide whole Religion into Obedience, Faith, Inuocation, and Sacramentes.

*Ma.* Go to then. Sithe I desire to haue this treating of Religion to be as plaine as may be, let vs kepe this order, first to enquire of Obedience, which the Law requireth: secondly of Faith, which loketh to and embraceth the promises of the Gospell: thirdly of Inuocation and thankesgeuing, which two are most nerely ioyned together: fourthly and lasty, of the Sacramentes and mysteries of God.

Sch. And I, worshipfull maister, shall willingly accor-

according to my slender capacitie answere your questions, as I am taught by the holy scriptures.

## *The first part. Of the Law and Obedience.*

*Ma.* Forasmuch as * our Obedience, whereof we haue first to speake, is to be tryed by the rule of the law of God, it is necessary that we first search out the whole substance & nature of the Law: which being found and knowen, it can not be vnknowen, what and of what sort our obedience ought to be. Therefore beginne to tell what thou thinkest of the Law.

* Leui.26.a.3.b.14. Deut.10.b.12.and 28. toto. Psal.119.a.4. Luc.10.a.25. Joan.14.b.15.c.21. 23.24. Jacob.2.b.10.

Sch. I thinke that the law of God is the * full, and in all pointes perfect, rule of the righteousnesse that is required of man, which * commaundeth those things that are to be done, and forbiddeth the contraries. In this law God hath * restrained all thinges to his owne will and iudgement, so as no godlinesse toward him, nor dutifulnesse toward men, can be allowed of him, but that onely which doth in all thinges agree with the streightnesse of this rule. Vainely therefore do mortall men inuent to themselues formes of * godlinesse and dutie after their owne fansie. For God hath set forth to vs his law * written in two Tables as a most sure rule both of our worshipping of God and * of our duties to men, and therewith also hath declared that there is nothing on earth more pleasant * and acceptable to him than our obedience.

* Deut.4.a.2.§ 5.c.32. § 32.a.4. Psal.19.b.6.7.

* Exo.20.toto.§ Deut.5. Esa.30.c.21.

* Deut.6.c.17.18.§ 13. b.18. Rom.12.a.2. Eph.5.c.17.§ 6.b.7. Colos.1.b.9.

* 1.Reg.15.a.22. Esa.26.c.13. Mat.15.a.3.9.

* Matth.22.b.36.40. 1.Joh.3.b.23.

* Exo.31.b.18.and 34.b.28.29. Deu.4.b.13.

* Deu.5.b.32.and 10. c.12.and 11.b.26. Math.19.c.16. 1.Joh.3.b.24.

*Ma.* Whereof treateth the first Table?

Sch. It treateth of our * Godlinesse toward God, and conteineth the first fower commaundementes of the law.

* Deut.6.b.5. Mat.22.b.36.

*Ma.* Whereof treateth the second?

* Mat 22.b.39. Rom.13.c.8.9. Gal.5.c.14.

Sch. Of the duties of * mutuall Charitie or loue among men, which conteineth fiue commandementes. And so in a summe, * ten commandementes make vp the whole law. For which cause the law is called the Ten commandementes.

* Exo.34.b.28. Deut.4.b.13.

*Ma.* Rehearse me the first commandement of the first table.

* Exo.20.a.1.2.3. Deu.5.a.6.7. Psal.81.b.8.9. Osee.4.a.4.

Sch. God spake thus.* *Heare O Israell: I am the Lord thy God which haue brought thee out of the land of Egipt, out of the house of bondage. Thou shalt haue none other Gods before me.*

*Ma.* Why doth God first speake somewhat of himselfe and of his benefite?

* Leuit.26.a.1010. Deut.6.b.6.

Sch. He had principally care that the * estimation of the lawes ordeined by him, should not be shortly abated by contempt. And therefore that they might haue the greater authoritie, he vseth this as it were an entrie, *I am the Lord thy God.*

* Deut.10.c.12. Psal.137.a.8 136.a.1. Esa.2.c.13.& 43.a.1. Malac.1.b.10. 1.Tim.6.a.14.15.16.

In which wordes he teacheth that he is * our maker, lord and sauiour, and the author of all good. And so with good right by his dignitie of a Lawmaker, he chalengeth to himselfe the authoritie of commanding: and by his goodnesse, he procureth fauour to his law: and by them both together, burdeneth vs with necessitie to obey it, vnlesse we will be both * rebelles against him that is most mighty, and vnthankefull toward him that is most bountifull.

* Psal.1.b.7.

*Ma.* But wheras he speaketh of Israel by name, and maketh expressly mention of breaking the yoke of the bondage of Egypt: doth not this belong onely to the people of Israel?

Sch. God in deede rescued the Israelites by his seruant Moses from bodily * bondage, but he

* Exod.12.& 14.

hath

hath deliuered all them that be his, by his sonne Jesus Christ from the spirituall* thraldome of sinne, and the tyrannie of the Deuill, wherin els they had lien pressed and oppressed. This kinde of deliuerance perteineth indifferently to* all men, which put their trust in God their deliuerer, & do* to their power obey his lawes. Which if they do not, he doth by this rehearsall of his most great benefit pronounce that they shalbe* gilty of most great vnthankfulnesse. For let euery man imagine the* Deuill that hellish Pharao ready to oppresse him, and how *sinne is that most foule mier wherein he most filthily walloweth, let him set before the eyes of his minde hell *the most wretched Egyptian bondage, and then shall he easily perceaue that this freedome wherof I speake is the thing that he ought principally* to desire, as the thing of most great importance to him, whereof yet he shall be most vnworthy, vnlesse he honor the* author of his deliuerance withall seruice and obedience.

* Joh.8.b.34.36. Rom.6.b.20. Col.1.b.13. Heb.2.b.14.15. Act.10.f.38.

* Rom.3.c.22.

* Joh.8.f.51. 1. Joh.3.b.21.

* Psal.72.b.13.14.& 103.a.1. Jere.2.b.6.

* Luc.13.b.16. 2.Tim.2.b.26. 1.Pet.5.b.8.

* Psal.40.a.2. Esa.59.a.3. 2.Pet.2.b.20.22. Apoc.16.c.15.

* Mat.13.f.40. Luc.16.c.23. 2.Pet.2.a.4.

* Mat.16.b.26. Act.26.b.18. Rom.16.c.20.

Ma. Say on.

Sch. After that he hath thus stablished the authoritie of his law, now foloweth the commandement. *Thou shalt haue none other Gods before me.*

Ma. Tell me what this meaneth.

Sch. This commaundement condemneth & forbiddeth idolatry,* which God throughly hateth.

* Esa.17.c.10. Joh.14.b.15. Rom.6.c.13. 1.Cor.6.b.19.

Ma. What is idolatry, or to haue strange Gods?

* Leuit.26.a.1.c.13. Deut.12.a.3. Jud.10.b.6.c.16.

Sch. It is in the place of the one only *true God which hath openly and manifestly shewed and disclosed himselfe vnto vs in the holy scriptures, to set other persons or thinges, and of them* to frame and make to our selues as it were cer-

* Deut.6.a.4.5. Mar.12.c.29.32.

* Esa.44.c.17. Dan.3.a.5.7.b.12.17.

tayne Gods, to worship them as Gods, and to set and repose our trust in them. For God commandeth vs to * acknowledge him alone for our onely God, that is, that of those thinges that wholy belong to his maiestie and * which we owe to him alone, we transferre not any part be it neuer so litle to any other, but that to him alone and entirely we geue his whole honor and seruice, whereof to yeld any whit to any other were a most hainous offence.

* Deut.4.f.35.39.f.6. b.4.5. Mat.22.c.29.32.

* Deut.19.b.20. Luc.4.b.8. Act.10.b.25.26. Apoc.19.b.10.

*Ma.* What be the thinges that we properly owe to God alone, wherein thou sayest that his proper and peculiar worshipping consisteth?

Sch. Innumerable are the thinges that we owe to God, but they all may be well reduced to foure chiefe pointes.

*Ma.* Which be they?

Sch. That we geue vnto his Maiestie * the soueraigne honor, and to his goodnesse the greatest * loue & affiance, that we flee to him * and craue his helpe, that with thankefulnesse we yelde * as due to him our selues and al that we haue. These thinges are to be geuen, as to none other, so to him alone, if we desire to haue him alone our * God, and to be his peculiar people.

* Deut.10.d.12. 1.Cor.16.c.22. Psal.29.a.2.f.f.36. a.6.7.

* Mat.22.b.37. 1. Io.4.b.17.f.5.b.10.

* Psal.50.c.16. Mat.6.b.9.

* Psal.34.66.f.f. 9 toto libro Psalm.

*Ma.* What meane those last wordes, *before me or in my sight.*

Sch. That we can not once so much as tend to reuolting from God, but that God is * witnesse of it: for there is nothing so close nor so secret that can be hidde from him. Moreouer he thereby declareth that he requireth not onely the * honor of open confession, but also inward and sincere godlinesse of hart, for that he is the vnderstander and

* Leu.26.b.12. Deu.-.a.6. Psal.93.b.6.7.f.33. c.12. Eli.2.b.14. Heb.8.b.10.

* Psal.33.c.14. Esa.29.c.15. Ierem.17.b.9.10. Hebr.4.b.13.

* Esa.1.b.16. 9 29.b. 31.c.15. Mat.5.a.8.9 15.a.8.b. 28.

judge

iudge of ſecret thoughtes.

*Ma.* Well then, let this be enough ſayd of the firſt commaundement. Now let vs goe on to the ſecond.

Sch. ***Thou ſhalt not make to thy ſelfe any grauen image, nor the likenes of any thing that is in heauen aboue or in the earth beneath, nor in the water vnder the earth: thou ſhalt not bow downe to them, nor worſhip them. For I the Lord thy God, am a* ielious God, & viſite the ſinnes of the Fathers vpon the children vnto the third & fowerth generation of them that hate me, and ſhew mercy vnto thouſandes in them that loue me, & kepe my commandementes.**

Exo.20.a.4. Leuit.26.a.1. Deut.4.c.15.§ 5.a.8. 9.10.§ 27.b.13. Pſal.97.b.7. Eſa.42.b.8.c.

* Exo.34.a.7.b.14. Deu.7.b.9.

*Ma.* What is the meaning of theſe wordes?

Sch. **As in the firſt commandement he commaundeth that himſelf alone be honored and worſhipped, ſo in this commandement he reſtraineth vs from all ſuperſtition, and from all wrongfull and bodily inuentions, forasmuch as the worſhipping of him ought to be* ſpirituall and pure: and chiefly he* frayeth vs from the moſt groſſe fault of outward idolatrie.**

* Eſa.2.b.8. Joh.4.c.23.24.

* Pſal.72.f.64. Eſa.42.b.8.c.17.§ 44. b.9. Jerem.10.c.14.

*Ma.* It may ſeeme then that this law wholly condemneth the artes of painting, and portraiture, ſo that it is not lawfull to haue any images made at all.

Sch. **Not ſo. But he firſt forbiddeth vs to make any images to* expreſſe or counterfait God, or to worſhip him withall, and ſecondly he* chargeth vs not to worſhip the images themſelues.**

* Exod.26.a.1. Deu.4.c.15. Eſa.40.b.18.§ 12.46. b.5.6. Pſal.72.f.64. Act.17.a.29.

* Deu.5.a.8.9 Pſal.97.c.7.§ 106.c. 34. Eſa.44.c.17.19.

*Ma.* Why is it not lawfull to expreſſe God with a bodily and viſible forme?

Sch. **Becauſe there can be no likeneſſe or agreing betweene God which* is a ſpirit, eternall, vnmeaſurable, infinite, incomprehenſible, ſeuered from all mortall compoſition, and a fraile, bodily, ſilly, ſpiritleſſe, and* vaine ſhape. Therefore**

* Pſal.111.a.1.4. Eſa.40.c.11.46. Joh.4.c.24. Rom.1.c.22.23.

* Eſa.2.c.18.11. Eſa.40.b.18.19.§ 46. b.1.2. Jerem.10.c.14. Act.17.f.29.

they do moſt iniuriouſly abate the maieſtie of the moſt good and moſt great God, when they goe about in ſuch ſort to make reſemblance of him.

*Ma.* Haue not they then ſayd well, which affirme that images are vnlearned mens bookes?

Sch. I know not what maner of bookes they be. But ſurely, concerning God, they can teach vs nothing but errors.

*Ma.* What maner of worſhipping is that which is here condemned?

Sch. When we intending to pray do * turne our ſelues to portraitures or images, when we do fall downe and kneele before them, with vncouering our heades or with other ſignes ſhewing any honor vnto them, as if God were repreſented vnto vs by them. Briefly we are in this law forbidden, that we neither ſeeke nor worſhip God in images: or, which is all one, that we worſhip not the images themſelues in honor of God, nor in any wiſe by idolatrie or ſuperſtition abuſe them with iniurie to his maieſtie. Otherwiſe the lawfull vſe * of making portraitures, and of painting, is not forbidden.

* Pſal.97.a.7. & 106. c.34. Eſa.44.c.17.19. Dani.3.a.5.7. Oſee.11.a.2. Mich.5.b.12. Act.7.a.41.

* 3. Reg.7.b.24.25. Ezech.41.c.19. Mat.22.b.20.

*Ma.* By this that thou telleſt me it may eaſily be gathered that it is very perilous to ſet any images or pictures in churches which are * properly appointed for the onely worſhipping of God.

* Deut.7.a.5.& 27. b.15. 2.Par.31.a.1. Eſa.10.b.10.11.& 30. a.22. Ezech.6.a.4. Mat.21.b.13.

Sch. That that is true, we haue had already to much experience by the decay in a maner of whole religion.

*Ma.* Yet there remayneth a certaine as it were addition or appendant of this law.

* Exo.20.a.5. Deut.5.b.9.& 6.c.13. Pſal.72.f.18. Ioel.1.a.2.

Sch. *For I* (ſaith he) *I the Lord your God * am a ielious God,*

*God, and viſit the ſinnes of the fathers vpon the children vnto the third & fourth generation of them that hate me.*

*Ma.* To what end, or wherfore were theſe thinges ſpoken?

Sch. Theſe ſerue to thys end, to ſtabliſh and confirme thys law by adding as it were a certaine ſpeciall decree. For in naming him ſelfe our Lord & our God, he doth by two reaſons, that is, in reſpect * of his authoritie, & of his bountifulneſſe, bynge vs to obey him in all thinges. And by this word * Ialouſie, he declareth that he can abide no partener or egall.

* Deu.10.d.12. 3.Reg.18.f.39. 1.Tim.6.c.15.

* Exo.34.b.14. Ioſ.24.c.19. Eſa.42.b.8.

*Ma.* What is the reaſon of this ialouſie that thou ſpeakeſt of?

Sch. A moſt iuſt reaſon. For ſith that to vs which haue * nothing deſerued, onely of his own infinite goodneſſe, he hath geuen him ſelfe, by moſt good right it is that he will haue vs to be * wholly altogether & entirely his owne. For this is that * bond as it were of a holy mariage, wherein to God the faithfull huſband our ſoules as chaſte ſpouſes are coupled. Whoſe chaſtitie ſtandeth in this, to be dedicate to God alone, and to cleaue wholy to him, like as on the other ſide our ſoules are ſayd to be * defiled with adulterie, when they ſwarue from God to idolatrie or ſuperſtition. And how much more hartily the huſband loueth his wife, and the chaſter he is him ſelfe, ſo much is he more greuouſly diſpleaſed with his wife when ſhe breaketh her fayth.

* Eſa.44.a.4.5. Eſa.42.b.9. Rom.5.b.8.& 11.d.35. 2.Tim.1.c.9.

* Mal.2.b.10.& 22.d. 37.

* Ier.2.a.2. 2.Cor.11.b.2. Eph.5.f.24.

not

*Ma.* Goe on.

Sch. Now to the entent to ſhew more behementlie how he hateth idolatrie, & with greater feare

* Ier.2.d.20.& 3.a.1. &c. Ezec.6.c.9. & 16.b.17.

to reſtraine vs from offending therin, he threateneth that he will take vengeance, not onely of them that ſhall ſo offend, but alſo * of their children and poſteritie.

* Exo.34.8.7. Deu.5.b.9.10.§ 7.b. 9.10. Eſa.14.8.20.21.

*Ma.* But how doth this agree with the righteouſneſſe of God, that any one ſhould be puniſhed for an others offence?

Sch. The very ſtate of mankinde doth ſufficiently aſſoile this queſtion. * For by nature we are all ſubiect to damnation, in which ſtate if God do leaue vs, we haue no cauſe to complaine of him. And as toward the godly he ſheweth his loue & mercie, * in defending & cheriſhing their poſteritie with geuing them their preſeruation which he ought them not, ſo toward the vngodly he executeth his vengeance in * withholding that his goodneſſe from their children, and yet in the meane time he doeth them no wrong, in that he geueth them not the grace which * he oweth them not, but as he found them, ſo leaueth them to their owne diſpoſition and nature.

* Eſa.1.8.4.§2. Rom.3.b.9.10. Eph.2.8.3.

not

* Deu.4.f.37. Pſal.37.c.25.§ 69.b. 42.§ 112.a.2.

* Eſa.14.8.20.§ 42. b.12.

* Exo.33.b.19. Rom.9.b.14.§ 11.b.35

*Ma.* Go forward to the reſt.

Sch. That he ſhould not ſeeme to enforce vs with onely threateninges, now foloweth the other part, wherin God with gentle and liberall promiſing, entreateth and alloureth vs to obey him. For he promiſeth that * he will ſhew moſt great mercifulneſſe, both toward all them ſelues that loue him and obey his commandements, and alſo toward their poſteritie.

* Gen.22.c.17.§ 26. a.4. Deu.5.b.10.§ 7.b.9.

*Ma.* By what reaſon doeſt thou thinke this to be righteous?

Sch. Some reaſon it is, bicauſe of the godly education

cation* wherin godly parents do so instruct their children that they commonly vse to succede them as their heires in the true feare & loue of God. Also * nature it selfe draweth vs to a good will toward our frendes children. But the surest reason is that God so promiseth, * which neither can swarue from righteousnesse, nor at any time breake his promise.

* Gen.18.c.19. Deu.4.b.9.10.& 32.g. 46. Psal.131.c.11.

* 3.Reg.11.c.12.& 13. a.4. 4.Reg.3.c.19.

* Deu.32.a.4. 2.Par.19.b.7. Ierem.2.a.3. Rom.9.b.14.& 4.b.20 1.Cor.1.b.9. 2.Cor.1.c.18.

*Ma.* But it appeareth that this is not continually certaine, and euer falleth so. For sometime godly parentes begette * vngodly children, and such as goe out of kinde from their parentes goodnesse, whom God (notwithstanding this promise) hath greuously punished.

* 2.Reg.1.a.2. 4.Reg.23.f.30.32. Ezec.18.2.9.10.

Sch. This in deede can not be denied. For as God, when he will, * sheweth himselfe mercifull to the children of the wicked, so is he by no such necessity bounden to the children of the godly, but that he * is at libertie to reiect such of them as he will. But therin he alway vseth such moderation that the truth of his promise euer remaineth stedfast.

* 3.Reg.11.c.12.13. & 14.a.4. 4.Ac.3.c.19.& 21.b. 22.24.

* Ero.33.b.19. Ios.23.b.14. Rom.9.a.3.& 9.b.14. 2.Pet.3.b.9.

*Ma.* Where afore we speaking of reuenging, he nameth but three or foure generations at the most, why doth he here, in speaking of mercie, conteine a thousand?

Sch. To shew, that he is much more inclined to * mercifulnesse and to liberalitie, than he is to seueritie, like as also in an other place he professeth that he is very slow to wrath and most redy to forgeue.

* Ero.34.a.6. Psal.30.b.5.& 103.b. 2.& 145.b.2. Esa.54.b.7.8.10.

*Ma.* By all this that thou hast sayd, I see thou vnderstandest, that God made speciall prouision,

that the worshipping of him, which ought to be spirituall and most pure, should not be defiled with any grosse idolatrie or superstition.

Sch. Yea, he most earnestly prouided for it. For he hath, not onely plainely * and largely reckoning by all formes of images, decreed it in a maner in the first part of his law as a thing that principally concerneth his maiestie, but also hath confirmed this law with terrible * threatenings to the offender, and on the other side offering most great rewardes to the obseruer of it. So that it may well seeme more then wonderfull, that this commaundement either was not vnderstoode as beyng obscure, or not espied as lying hid in the multitude, or not regarded as light or of small charge, yea that it hath lien as it were wholly neglected of all men, as if it had bene no commandement, with no threatenings, no promises adioyned vnto it.

* Exo.20.a.4. Deu.4.c.16.§ 5.a.3.

* Exo.20.a.5.6. Leui.26.a.30. Deu.4.b.26.§ 5.a.9. 10.§ 27.c.15. Psal.97.b.7. Ezec.6.a.4.

*Ma.* It is true as thou sayest. But now rehearse me the third commandement.

Sch. * *Thou shalt not take the name of thy Lord God in vaine. For the Lord will not holde him giltlesse that taketh his name in vaine.*

* Exo.20.b.7. Leuit.19.c.12. Deu.5.b.11.

*Ma.* Tell me, what is it to take the name of God in vaine?

Sch. To abuse it, either * with forswearing, or with swearing rashly, vnaduisedly, and without * necessitie, or with once naming it without a weightie cause. For sithe the maiestie of Gods * name is most holy, we ought by all meanes to beware, that we seeme not either to despise it our selues, or to geue other any occasion to despise it: yea

* Leui.19.a.12. Psalm.17.c.6. 1.Tim.1.b.10.

* Eccl.23.a.9. Mat.5.a.33.

* Deu.28.f.58. Psal.8.a.1. Ieuem.10.a.6.

yea & so to see that we neuer once * vtter ỳ name of God without most great reuerence, that it may euer appeare honorable & glorious both to our selues & to al other. For it is not lawful once * to thinke, much lesse to speake of God and of his workes, otherwise than to his honor. Briefly whosoeuer vseth the name of God otherwise than for most weighty causes and for most holy matters, abuseth it.

* 1. Par. 29. d. 15. Psal. 42. c. 9. & 113. d. 1. & c.

* Iap. 1. a. 1. & 14. d. 30. Eccles. 22. a. 9. & 19. d. 22.

*Ma.* What thinkest thou then, of them that blaspheme God, and of sorcerers and such other kindes of vngodly men?

Sch. If they do great iniurie to God, which * vse his name onely of a certaine lewd custome and vntemperate redinesse of speche, much more do they make themselues gilty of a most hainous and outragious offence which abuse the name of God, * in banninges, in cursinges, in enchantmentes, in foresweringes, or in any other maner of superstition.

* Eccl. 27. a. 9. Mat. 5. d. 34.

* Deu. 18. c. 11. Esa. 8. d. 19. & 47. d. 9. & 52. d. 5. Mal. 3. d. 5. Act. 19. c. 13. Gal. 5. d. 20.

*Ma.* Is there any lawfull vsing of the name of God in swearing?

Sch. Yea forsooth. When * an othe is taken for a iust cause, either to affirme a truth, specially if the magistrate require or command it, or for any other matter of great importance, wherein we are either to mainteine vnviolate the honor of God, or to preserue mutuall agreement and charitie among men.

* Gen. 22. d. 16. Ios. 2. d. 12. & 9. c. 19. Psal. 15. c. 6. & 63. d. 12. 2. Cor. 11. & 31. Gal. 1. d. 20.

*Ma.* May we therefore lawfully, whensoeuer we say truth, vse an othe with it?

Sch. I haue already said that this is not lawfull, for so the estimation and reuerence of the name

of God ſhould be abated, and ſhould become of no price, and contemned as common. But when in a * weighty matter, the truth ſhould otherwiſe not be beleued, we may lawfully confirme it with an oth.

* Gen.21.b.23. Ioſ.2.b.12. 1.Reg.24.b.21.&30. b.31. Gal.1.b.20.

*Ma.* What followeth next?

Sch. *For the Lord will not hold him giltleſſe that taketh his name in vaine.*

*Ma.* Sithe God doth in other places pronounce that he will puniſh generally * all the breakers of his law, why doth he here particularly threaten them that abuſe his name?

* Exo.20.b.14. Deu.28.b.15.&c. & in ſimilibus locis.

Sch. His meaning was to ſhew how highly he eſteemeth the * glory of his name, to the end that ſeing puniſhment ready for vs, we ſhould ſo much the more hedefully beware of prophanely abuſing it.

* Leu.19.c.12. Deut.5.b.11. Iere.12.c.16. Zech.10.b.3.9.14.

*Ma.* Doeſt thou thinke it lawfull to ſweare by the names of ſaintes, or by the names of other men or creatures?

Sch. No. For ſithe a lawfull othe is nothing els but the ſwearers religious affirming that he calleth and vſeth God * the knower and iudge of all thinges for witneſſe that he ſweareth a true othe, and that he calleth vpon and wiſheth the ſame God to be the puniſher and reuenger of his lying and offence if he ſweare falſly: it were a moſt hainous ſinne, to part or communicate among other perſons or creatures this honor of Gods wiſedome and maieſtie which is his owne proper and * peculiar honor.

* Ecc.23.b.27. Heb.6.c.16.

* Deu.6.c.13.& 10.b. 20. Ioſ.23.b.7. Eſa.45.c.16.

*Ma.* Now remayneth the fourth Commaundement, which is the laſt Commandement of the firſt Table. Sch.

Sch. *Remember that thou * keepe holy the Sabbat day. Sixe dayes shalt thou labour, and do all that thou hast to do. But the seuenth day is the Sabbat of the Lord thy God. In it thou shalt do no maner of worke, thou & thy sonne & thy daughter, thy manseruant, & thy maidseruant, thy cattell, and the stranger that is within thy gates. For in sixe dayes the Lord * made heauen and earth, the sea, and all that in them is, and rested the seuenth day. Wherefore the Lorde blessed the seuenth day, and hallowed it.*

* Exo.16.e.23.g.20.b.8.g.31.c.13. Leuit.23.a.3. Deut.5.b.12. Ezech.20.b.12.

* Ge.2.a.1.2.3. He.4.b.3.c.10.

*Ma.* What meaneth thys worde Sabbat.

Sch. **Sabbat by interpretation signifieth * Rest. That day, for that it is * appointed onely for the worshipping God, the godly must lay aside all worldly businesse, that they may the more diligently intend to Religion and godlinesse.**

* Exo.16.e.23. Leuit.16.g.31.

* Jere.17.c.21.d.24.27 Ezech.46.a.3. Marc.6.a.2. Luc.23.g.56.

*Ma.* Why hath God set herein before vs an example of him selfe, for vs to followe?

Sch. **Because notable and noble * examples do more throughly stirre vp & sharpen mens minds. For seruantes do willingly follow their maister, and children their parent. And nothing is more to be desired of men, than to frame them selues to the * example and imitation of God.**

* Tob.2.c.12. Joh.13.b.13.15. 1.Cor.4.d.16.g.11.a.1.

* Heb.4.a.3.4.b.10. g.12.a.2. 1.Pet.2.d.21.

*Ma.* Sayest thou then that we must euery seuenth day absteine from all labor?

Sch. **Thys Commandement hath a double consideration. For in so much as it conteineth a ceremonie and requireth onely outward rest, it *belonged peculiarly to the Jewes, and hath not the force of a continuing and eternall law. But now by the *comming of Christ, as the other shadowes of Jewish ceremonies are abrogate, so is thys law also in thys behalfe abridged.**

* 1.Cor.10.a.1. Gal.4.a.2.3.4. Col.2.c.16.17. Heb.8.b.5.g.10.a.1.

* 2.Cor.3.d.14. Colos.2.c.16. Heb.10.a.1.

*Ma.* What then, beſide the ceremonie, is there remayning, wherunto we are ſtill perpetually bound?

Sch. Thys law was ordeined for three cauſes: fyrſt, to ſtablyſhe and mainteine an * eccleſiaſticall diſcipline and a certaine order of the Chriſtian common weale: ſecondly, to prouide for the * ſtate of ſeruauntes that it be made tolerable: thirdly, to expreſſe a certaine forme and * figure of the ſpirituall reſt.

* Mar.1.b.21. Act.13.c.14.§ 15.b.21.

* Ex.21.a.2. Deut.5.b.14. Gal.3.b.26.28.

* Eſa.58.b.13. Rom.13.b.12. Heb.4.c.9.10.

*Ma.* What is that eccleſiaſticall Diſcipline that thou ſpeakeſt of?

Sch. That the people aſſemble together, to * heare the doctrine of Chriſt, to yelde * confeſſion of their fayth, to * make openly publike prayers to God, to celebrate and reteine the * memorie of Gods workes and benefites, and to vſe the * miſteries that he hath left vs.

* Mar.6.a.9. Luc.4.c.16.27.

* Pſal.95.a.3. Mat.10.c.32.

* Eſa.56.c.7. Mat.21.c.13.

* Eph.3.b.21. Heb.2.c.12.

* Pſal.22.c.23.§.35. c.21.

1.Cor.14.f.26.

*Ma.* Shall it be enough to haue done theſe euery ſeuenth day?

Sch. Theſe thinges in deede euery man priuatly ought to * record and thinke vpon euery day, but for our negligence and weakeneſſe ſake, one certayne ſpeciall day is by publike order appointed for this matter.

* Pſal.1.a.2.§ 34.a.4. Luc.18.a.1. Eph.5.b.20.

*Ma.* Why was there in this commandement prouiſion made for releuing of ſeruantes?

Sch. It was reaſon that they which be * vnder other mens power ſhould haue ſome time to reſt from labour. For els their ſtate ſhould be too greuous and to hard to beare. And ſurely meete it was, that ſeruantes ſhould together * with vs ſometime ſerue him that is the common maiſter of them and vs, yea and father too, ſithe he hath

* Deu.5.b.14.§ 15. c.12.15. Jerem.34.c.12.

* Pſa.134.a.1. Gal.3.b.26.28. Eph.6.b.9. Coloſ.3.b.11.

by

by Christ adopted them to himself as well as vs. It is also profitable for the maisters themselues, that seruantes should sometime * rest betwene their worckinges, that after respiting their worcke a while, they may returne more fresh and lusty to it agayne. * Deu.5.d.14. Esa.28.c.12.

*Ma.* Now remaineth for thee to tell of the Spirituall rest.

Sch. That is when resting from worldly busines, * and from our owne worckes and studies, and as it were hauing a certaine holy vacation, we yeld our selues wholly to Gods gouernance, that he may do his worckes in vs: and when (as the scripture termeth it) * we crucifie our flesh, we bridle the froward desires and motions of our hart, restrayning our owne nature, that we may obey the will of God. For so shall we most aptly reduce and bring the figure and image of eternall rest to the very thing and truth it selfe. * Esa.1.d.14.16.& 58. d.13. Heb.4.c.9. * Gal.5.d.24. Colloss.3.a.5.

*Ma.* May we then cast away this care on the other dayes?

Sch. No. For when we haue once begonne, we must goe forward to the end, * throughout the whole race of our life. And the number of *seuen, forasmuch as in the scripture it signifieth perfection, putteth vs in remembrance that we ought with all our force and endeuor continually to labor and * trauaile toward perfection: and yet therwithall is it shewed vs that so long as we liue in this world, we are *farre from the perfection and full atteining of this spirituall Rest, and that here is geuen vs but a certaine taste of that Rest, which we shall enioy *perfectly, fully, and * Mat.24.b.13. Iac.1.b.24.25. * Gen.1.a.2.3. 4.Reg.5.c.10. Apoc.13.b.6. * Gen.17.a.1. Matth.5.g.48. * 1.Cor.2.c.9. Apoc.7.b.15.16.17.& 14.c.13.& 21.b.4. *Esa.25.c.8. 1.Cor.2.c.9. 2.Thes.1.b.7. Apoc.7.b.15.& 14.c.13. & 21.b.4.

most blessedly in the kingdome of God.

*Ma.* Hetherto thou hast wel rehearsed me the lawes of the first Table, wherin the true worshipping of God which is the fountaine of all good thinges, is briefely comprehended. Now therefore I would haue thee tell me what be the duties of our Charitie and Loue toward men, which duties do spring and are drawen out of the same fountaine, and which are conteined in the second Table.

*Exo.20.b.12. Deu.5.b.16. Mat.15.a.4. Eph.6.a.2.

Sch. The second Table beginneth thus. * *Honor thy Father and thy mother: that thy dayes may be long in the land which the Lord thy God geueth thee.*

*Ma.* What is ment in this place, by this word Honor?

*Prou.1.a.8. Her.7.b.10.12. Colos.3.c.20. 1.Tim.1.a.4. Heb.12.c.9.

Sch. The Honor of parentes conteineth loue, * feare, and reuerence, and consisteth as in the proper worke and dutie of it, in obeying them, in sauing, helping, and defending them, and also finding & releuing them if euer they be in neede.

*Ma.* Doth the law extend onely to parentes by nature?

*Deu.17.a.10. Rom.13.a.1. *Iud.10.a.16. 1.Tim.5.a.1. *Prou.1.a.13. Joh.3.b.31. *Leu.19.f.32. Prou.15.b.10.

Sch. Although the very wordes seeme to expresse no more: yet we must vnderstand that all those, to whom any authoritie is geuen, as * magistrates, *ministers of ỹ church, *scholemasters, finally all they that haue any ornament either of * reuerend age, or of witte, wisdome, or learning, worthy of wealthy state, or otherwise be our superiors, are conteined vnder the name of fathers: bicause the authoritie both of them and of fathers come out of one fountaine.

*Ma.* Out of what fountaine?

*Deu.17.b.10. Tit.1.a.1. 1.Pet.2.b.13.

Sch. The * holy decree of the lawes of God, by which

which they are become worſhipfull & honorable, as well as naturall parentes. For from thence they all, whether they be parentes, princes, magiſtrates or other ſuperiors whatſoeuer they be, haue all their power and authoritie, bicauſe by theſe it hath pleaſed God to rule and gouerne the world.

*Ma.* What is ment by this that he calleth magiſtrates and other ſuperiors by the name of parentes?

Sch. To teach vs, that they are geuen vs of God both for owne and * publike benefit, and alſo by example of that authoritie which of all other is naturally * leaſt grudged at, to traine and enure the minde of man which of it ſelfe is puffed with pride and loth to be vnder others commaundement, to the dutie and obedience toward magiſtrates. For by the name of parentes, we are charged not onely to yeld & obey to magiſtrates, but alſo to honor and loue them. And likewiſe on the other part ſuperiors are taught ſo to gouerne their inferiors, as a iuſt parent vſeth to rule ouer good children.

* Rom.13.a.4. Heb.13.c.17.

* Ioſue.1.c.18. Mat.7.b.9. Luc.11.b.11. 1.Theſ.2.c.11.

* Ero.21.b.9. Luc.19.c.14.

*Ma.* What meaneth that promiſe which is added to thecommandement?

Sch. That they ſhall * enioy long life, and ſhall long continue in ſure and ſtedfaſt poſſeſſion of wealth, that geue iuſt and due honor to their parentes and magiſtrates.

* Exo.20.b.12. Deu.5.b.16. Eph.6.a.2.3.

*Ma.* But this promiſe ſeemeth to belong peculiarly to ſuch Iewes as be kinde to their parentes.

Sch. It is no doubt, that, that which is by name ſpoken of the land of * Chanaan, perteineth onely to the Iewes. But forasmuch as God is

* Gen.12.b.7. & 13.b. 17. & 26.a.3. Deut.34.b.4.

* Gen.1.a.1. Psa.24.a.1.& 115.b.16 Dani.4.a.22.

*Lord of the whole world, what place soeuer he geueth vs to dwell in, the same he promiseth and assureth vs in this law that we shall keepe still in our possession.

*Ma.* But why doth God recon for a benefit, long continued age in such a miserable and wicked life?

* 3.Reg.22.a.1. Psal.18.a.1.2.3. Iere.14.b.8. Heb.2.b.15.

Sch. Because when he releueth the miseries* and calamities of them that be his, or preserueth them in so many perils that beset them round about, and calleth them backe from vices and sinnes, he sheweth to them a fatherly minde and good will, as to his children.

*Ma.* Doth it follow on the contrarie side, that God hateth them whose life is taken away quickly or before their ordinarie race of yeares expired, or that be distressed with miseries and aduersities of this world?

* Iob.1.2.11.& 5.2.17. Prou.3.b.12. Mat.5.b.10.11.

Sch. Nothing lesse. But rather, the* dearelier that any man is beloued of God, he is commonly the more burdened with aduersities, or is wont the soner to remoue out of this life, as he were deliuered and let by God out of prison.

*Ma.* Doth not this in the meane tyme seeme to abate the truth and credit of Gods promise?

Sch. No. For when God doth promise vs worldly good thinges, he alwayes addeth this exception either expressely vttered * or secretly implied, that is, that the same be not vnprofitable, or hurtfull to our soules. For it were against order and reason, * if chiefe regard should not be had of the soule, that we may so either attaine or * lacke worldly commodities, as we may with blessednesse enioy eternall life for euer.

* Deu.28.a.1.2. Esa.1.a.19.20. Iere.22.a.4.5.

*Mat.5.b.29.& 18.a.8

* 2.Reg.7.a.14.15. 2.Cor.6.b.2.

Ma.

*Ma.* What shall we then say of them that be disobedient to parentes or magistrates, or do missuse them, yea or kill them?

Sch. Commonly all such do either* continue a most vile and miserable life, or lose it most shamefully beyng taken out of it with vntimely and cruell death, or infamous execution. And not onely in this life, but also in the* world to come, they shall for euer suffer the euerlasting punishment of their vngodlinesse. For if we be forbidden by the commandement of God, as here next foloweth, to hurt any men be they neuer so much estranged frō vs, yea* euen our aduersaries and deadly enemies, much more to kill them, surely it is easy to perceiue, how much we ought to forbeare and beware of all doing of any iniurie to our parentes of whom we receiue our life, inheritance, libertie, and countrey. And since it is notably well sayd by the wise men in olde tyme, that naturall dutie may be broken with a looke, and that it is a most hainous wickednesse once to offend his parentes with word or speech: what punishment can be found sharpe enough for him that shall offer death to his parent, for whome himselfe ought to haue bene content to die by the law of God and man, if nede so required?

* Exo. 21. c. 17. Leuit. 20. b. 9. Deu. 12. c. 18. &c. Prou. 30. c. 17.

* Mat. 15. a. 4. Rom. 1. b. 30. 31. §. 13. a. 2. b. 5.

* Leu. 19. b. 17. Mat. 5. c. 21. &c. Luc. 3. c. 14.

*Ma.* But it is much more hainous for a man to offend or kill the parent of his countrey than his owne parent.

Sch. Yea surely. For if it be for euery priuate man, a hainous offence to offend his priuate parentes, and parricide to kill them: what shall we say of them that haue conspired and borne wic-

ked armour, against the common weale, against their countrey the most auncient, sacred, and common mother of vs all, which ought to be dearer vnto vs than our selues, and for whom no honest man will sticke to die to do it good, and against the prince the father of the countrey it selfe and parent of the common weale: yea and to imagine the ouerthrow, death, and destruction of them, whom it is hie treason once to forsake or shrinke from? So outragious a thing can in no wise be expressed with fit name.

*Ma.* Now rehearse the sixth Commandement.

Exo.20.b.13. Mat.5.c.21. Iac.2.b.11. Sch. **Thou shalt not kill.*

*Ma.* Shall we sufficiently fulfill this law, if we keepe out handes cleane from slaughter and bloud?

Deu.30.b.6. 1Cal.14.b.4. Mat.5.b.4. Heb.3.c.12. Mat.5.c.21.22.23. Gal.5.b.20. Iohn.3.b.15. Sch. God made his law not onely for outward workes, but also and chiefly for the * affections of the hart. For * anger and hatred and euery desire to hurt is before God adiudged manslaughter. Therefore these also God by this law forbiddeth vs.

*Ma.* Shall we then fully satisfie the law, if we hate no man?

Mat.5.b.43.24.25. Luc.6.b.27. Rom.12.b.18. Sch. God in condemning hatred, requireth loue *toward all men, euen our enemies, yea so farre as to wish health, safetie, and all good thinges to them that wishe vs euill, and do beare vs a hatefull and cruell mynde, and as much as in vs lieth to do them good.

*Ma.* What is the seuenth Commaundement.

Exo.20.b.14. Deu.5.b.18. Mat.19.c.18. Sch. **Thou shalt not commit adulterie.*

*Ma.* What doest thou thinke to be conteined therin?

Sch. By this commaundement is forbidden all

kinde of filthy and wandering lust, and all vncleanesse that riseth of such lust, as fondnesse in handling, * vnchastnesse of speech, and all wantonnesse of countenance and gesture, all outward shew of vnchastitie whatsoeuer it be. And not onely filthinesse of wordes & vncleannesse of doinges is forbidden by God, but also forasmuch as both our bodies and our soules are * the temples of the holy ghost, that honestie may be kept vndefiled in them both, shamefastnesse and chastitie is commanded, that neither our bodies be defiled with vncleanesse of lust, nor our myndes with vnhonest thoughtes * or desires, but be alway preserued chast and pure.

* Rom.13.d.13. 1.Cor.6.b.9. Iac.3.b.11.

* 1.Cor.3.d.16.17. 6.d.15.19. 2.Cor.6.d.16.

* Iob.31.b.9. Prou.6.c.25. Mat.5.b.27.28.

*Ma.* Goe on to the rest.

Sch. The eight Commandement is: * *Thou shalt not steale*. By which Commandement are condemned not onely those theftes which are punished by mennes lawes, but also all fraudes * and deceiuinges. But none doth offend more hainously against this law, than they that are wont by meane of trust to beguile them toward whom they pretend frendship. For they that breake faith, labour to ouerthrow the common succour of all men. We are therfore commanded that we deceaue no man, that we vndermine no man, that we suffer not our selues to be allured with vantage or gaine of bying or selling to do any wrong, that in trading of bying or selling we seeke not wealth vniustly, nor make our profit by vntrue and vneuen * measures and waightes, nor encrease our riches with sale of slight and deceitfull ware.

* Exo.20.b.15. Mat.19.c.18. 1.Cor.6.b.8.9.10.

* 1.Thes.4.b.6. Tit.3.c.10.

* Prou.11.a.1.& 20. b.20.b.10.

*Ma.* Thinkeſt thou there is any more to be ſayd of this Commandement?

Sch. Yea forſooth. For not onely outward theftes & fraudes are forbidden, and we are commanded to vſe bargaining without guile and deceites, and to do all thinges els without ſuttle vndermining, but alſo we are charged to be altogether ſo minded, that though we were ſure to eſcape vnpuniſhed and vneſpied, yet we would of our ſelues forbeare from wrong. For that which is wrong before man to do, is euill before God to haue will to do. Therefore all counſells and deuiſes, and ſpecially * the very deſire to make our gaine of others loſſe is forbidden by this law. Finally we are by this law commanded to endeuor all the wayes we may that euery man may moſt ſpedily come to his owne and ſafely keepe that which he poſſeſſeth.

* Pſal.61.b.10. Zach.8.c.17. Mich.2.a.12. Act.20.g.33.

*Ma.* What is the ninth commaundement?

Sch. *Thou ſhalt* * *beare no falſe witneſſe againſt thy neighbour.*

* Exo.20.c.16. Deut.5.c.20. Mat.19.c.18.

*Ma.* What is the meaning of this commandement?

Sch. That we * breake not our othe or fayth. And in thys lawe we are forbidden not onely open and manifeſt periuries, but alſo wholly all lying, ſclanders, * backbitinges, and euill ſpeakinges, wherby our neighbour may take loſſe or harme, or loſe his good name and eſtimation. For one example conteineth a generall doctrine. Yea and we ought neither our ſelues at any time to ſpeake any falſe or vntrue thing, nor with our wordes, writing, ſilence, preſence, or ſecrete aſſent in holding our peace, once allowe the ſame in other.

* Exo.23.a.1. Leuit.19.c.11.12. Deu.19.b.18.19. Mat.19.c.18.

* Pſal.15.a.3. Soph.3.c.13. Act.3.c.14.

But

But we ought alway to be * louers & followers of simple truth, euer to rest vpon truth, to bring forth all thynges diligently into the light of truth as place, time, or necessitie shall require, finally euer redily to take vpon vs the defence of truth, and by all meanes to mainteine and vphold it.

* Pron. 12. c. 17. 19. 2. Cor. 13. c. 8. Eph. 4. c. 25.

*Ma.* For satisfying of this lawe, is it not enough to bridle our tong and penne?

Sch. By the same reason that I haue before said, when he forbiddeth euill speaking, he therewith also forbiddeth sinister * suspicions and wrongfull misdeminges. For this Lawmaker hath euer chiefe respect to the affections of the hart. Thys law therefore forbiddeth vs to be inclined so much as to thinke euill of our neighbours, much lesse to * defame them. Yea it commaundeth vs to be of such gentle sinceritie and indifferencie toward them, as to endeuor, so farre as truth may suffer, to thinke well of them, & to our vttermost power to preserue their estimation vntouched.

* Mat. 7. a. 1. 2. Rom. 14. a. 3. 4. 1. Cor. 13. b. 5. 7.

* Pro. 25. c. 17. 1. Pet. 2. a. 1. 2.

*Ma.* What is the reason why the Lorde in hys lawe doth terme the corrupt affections of the hart, by the names of the most hainous offences? For he comprehendeth wrath & hatred vnder the name of manslaughter: all wantonnesse, and vncleane thoughtes, vnder the name of adulterie: and vniust coueting, vnder the name of theft.

Sch. Least we (as the nature of man is) should winke at the vngodly * affections of the hart, as thinges of small weight, therefore the Lorde setteth them out by their true names, according as he measureth them by the rule of hys owne righteousnesse. For, our Sauiour the best interpreter of hys fathers meaning, doth so expound the

* Rom. 7. b. 7. 1. Cor. 10. b. 6. Jacob. 4. a. 1.

* Mat.5.b.22.22.§ 15. b.19. 1.Joh.3.c.15.

same: *who so (sayth he) is angry with hys brother, he is a manslayer: who so lusteth after a woman, he hath committed adulterie.

*Ma.* But whereas onely vices and sinnes are forbidden in these commaundementes, why doest thou in expounding them, say that the contrary vertues are also commaunded therein? For thou sayest that in forbidding of adulterie, chastitie is enioyned, and in forbidding manslaughter & theft, most entier good will and liberalitie is commaunded. And so of the rest.

Sch. Because the same our Sauiour doth so expound it, which setteth the summe of the lawe, not in absteyning onely from iniurie and euill doing, but in * loue and charitie, like as the kingly Prophet had also before taught, saying: Depart from euill, and do good.

* Mat.22.b.39. Rom.13.c.8.9. Gal.5.c.14.

* Joel.37.c.27.

*Ma.* Now remayneth the last commaundement.

* Exo.20.c.17. Mich.2.a.2. Rom.7.b.7. 1.Cor.10.b.6.

Sch. *Thou shalt not couet * thy neighbours house. Thou shalt not couet thy neighbours wife, nor his seruant, nor his maide, nor his oxe, nor his asse, nor any thing that is his.*

*Ma.* Seing that, as thou hast oft sayd already, the whole law is spirituall, and ordeined not onely to restraine outward euill doinges, but also to bridle the inward affections of the hart: what is there herein commaunded more that was before omitted?

Sch. God hath before forbidden euill doinges, and corrupt affections of the minde: But now he requireth of vs a * most precise pureness, that we suffer not any desire be it neuer so light, nor any thought be it neuer so small, in any wise swaruing from right, once to crepe into our hart.

* Eph.1.b.18. Rom.13.b.14. Gal.5.b.24.

*Ma.* How then? doest thou say, that vnaduised and sodeine desires, and short thoughtes that come vpon the

the very godly, are ſinnes, although they ſtriue againſt ſuch rather than yelde to them?

Sch. Surely it is playne that all corrupt * thoughtes, although our conſent be not added to them, do procede of our corrupted nature. And it is no dout that ſodeine deſires that tempt the hartes of men, although they preuaile not ſo farre as to winne a ſtedfaſt aſſent of minde and allowance, are in this commandement condemned by God as ſinnes. For it is meete that euen in our * very hartes and mindes ſhoulde ſhine before God, their moſt perfect pureneſſe & cleanneſſe. For no innocencie and righteouſneſſe * but the moſt perfect can pleaſe hym, whereof he hath alſo ſet before vs this his law a moſt perfect rule.

* Gen.6.b.5.& 8.b.21. Pſal.94.b.11. Prou.20.b.9. Mat.15.b.18.19.

* Eſa.1.b.16.& 29.b.13.c.8.15. Jere.4.b.14. Ezec.18.g.31. Mat.5.a.8.

* Pſal.5.a.4.5. 2.Cor.6.a.14.

*Ma.* Hetherto thou haſt ſhortly and plainly opened the lawe of the ten commaundementes. But can not all theſe thinges that thou haſt ſeuerally and particularly declared, be in fewe wordes gathered as it were into one ſumme?

Sch. Why not? ſeing that Chriſt our heauenly ſcholemaiſter hath compriſed the whole pith and ſubſtance of the lawe in a ſumme & ſhort abridgement, in thys maner, ſaying: * *Thou ſhalt loue the Lord thy God with all thy hart, with all thy ſoule, with all thy minde, and with all thy ſtrength. And this is the greateſt commaundement in the law. And the ſecond is like vnto this: Thou ſhalt loue thy neighbour as thy ſelfe. For in theſe two commaundementes are conteined the whole Law, and the Prophetes.*

* Mat.22.b.37. Mar.12.c.30. Luc.10.c.27.

*Ma.* What maner of loue of God, doeſt thou take to be here required?

Sch. Such as is mete for God, that is, that we acknowledge * hym both for our moſt mighty

* Deu.10.b.17. 3.Reg.18.f.39. 1.Tim.6.c.15.

* Eſa.61.b.16. Mat.6.b.9. 1.Tim.1.a.1.

Lord, and our moſt louing *father and moſt mercifull Sauiour. Wherefore to thys loue is to be adioyned, both *reuerence to hys maieſtie, & obedience to *his will, and *affiance in his goodneſſe.

* Deu.10.c.12. Pſal.96.a.7. 1.Cor.10.g.31.

* Deu.6.c.13. Rom.12.a.1.

* Pſa.1.b.12.g.25.a.1. g.31.a.1.g.113.1.

*Ma.* What is meant, by *all the hart, all the ſoule, all the ſtrength?*

Sch. Such feruencie and ſuch vnfainednesſe of loue, that there be no roome for any * thoughtes, for any deſires, for any meaninges or doinges that diſagree with the loue of God. Deare (as one ſayth) are our parentes, deare are our children, our kinſefolkes, our frendes, and dearer yet is our countrey: but all the deare * loues of them all, entier zeale toward God, and the moſt perfect loue of hym not onely conteineth, but alſo much and farre ſurmounteth, for whom, what good man will ſticke to dye? For euery godly man loueth God not onely more dearely than all hys, but alſo more dearely than him ſelfe.

* Deu.30.b.6. Ioſ.23.c.11. Mat.10.b.37. Luc.14.f.26.

*Ma.* Now, what ſayeſt thou of the loue of our Neighbour?

Sch. Chriſtes will was that there ſhould be moſt ſtreight bondes of loue among hys Chriſtians. And as we be by nature moſt * inclined to the loue of our ſelues, ſo can there not be deuiſed a plainer, nor ſhorter, nor more pithy, nor more indifferent rule of brotherly loue, than that which the Lorde hath gathered out of our owne nature and ſet before vs, that is, that euery man ſhould beare to hys neighbour the ſame good will that he beareth to him ſelfe. Whereof it foloweth, that we ſhould * not do any thing to our neighbour, nor ſay nor thinke any thing of him, which we would not haue other to do to our ſelues, or

* 1.Cor.13.b.5. Eph.5.a.29. Phil.2.c.21.

* Mat.7.b.12.g 22.b. 39. Luc.6.b.31. Rom.13.c.9.10.

to

to say or thinke of our selues. Within the compasse of which onely law, which is in deede as it were the soule of all other lawes, if we could be holden, surely there were no neede of so many barres of lawes, as men do dayly deuise to hold men in from doing wrong one to an other, & to mainteine ciuile societie, & all welnere in vaine if among men this one law be not regarded.

*Ma.* How farre extendeth the name of Neighbour?

Sch. The name of Neighbour conteineth, not onely those that be of our kinne and alliance, or frends, or such as be knit to vs in any ciuile bond of loue, but also those whom we * know not, yea and our enemies.

* Mat.5.g.43. Luc.10.f.33.36. Joh.13.b.34. 1.Thes.4.a.9.

*Ma.* Why? what haue those to do with vs?

Sch. Surely they are knit to vs with the same bond, wherewith God hath coupled together all mankind, which bond his will is to haue inuiolable and * stedfast, and therfore it can not be taken away by any mans frowardnesse, hatred, or malice. For though any man hate vs, yet that notwithstanding he remaineth still our neighbour, and so must alway be accompted, bicause the same order by which this felowship and conioyning among men is knitt together, ought alway to remaine stedfast and inuiolable. And hereby it may be easily perceaued why the holy scripture hath apointed Charitie or * loue to be one of the principall partes of Religion.

* Mat.5.g.44. Luc.6.b.27. 1.Joh.2.b.9.& 3.b.10. & 4.b.7.

* Gal.5.a.6. 1.Joh.3.b.23.

*Ma.* But what meaneth that addition in the end, that therein are conteined the whole law and the Prophetes.

Sch. Because in very deede the summe of them all belongeth thereunto. For all the warninges,

commandementes, exhortations, promises, and threateninges, which the law it selfe and the prophetes and Apostles do euery where vse, are directed to nothing els but to the end of this law as it were to a marke. And * all things in the holy scriptures are so applied to charitie, that they seeme as it were to leade vs by the hand vnto it.

* Mat.7.b.12. Luc.6.d.31. Rom.13.c.8.10. Gal.5.b.14. 1.Tim.1.b.5.

*Ma.* Now I would haue thee to tell me, what law that is that thou speakest of. Whether is it the same that we call the law of nature, or some other besides it?

Sch. I remember maister, that I haue long agoe learned this of you, that is, that the law, as the hyest reason, was by God grafted in the nature of man, while mans nature was yet * sound and vncorrupted, being created after the image of God, and so this law is in deede and is called the lawe of nature. But since the nature of man became stained with sinne, although the *mindes of wise men haue bene in some sort lightened with the brightnesse of this naturall light, yet in the most part of men this light is so put out, that scarce any sparcles thereof are to be seene: and in many mens mindes is deepely grafted * a sharpe hatred of God & men, against the ordinances of God & his commandements written in this law, which command most harty loue to God & men. And hereof commeth so great vngodlinesse toward God, and so deadly crueltie toward men.

* Gen.1.b.26.27.31. Eph.4.f.24. Coloss.3.b.10.

* Luc.1.g.79. Act.14.c.17.& 17.f.27. Rom.1.c.19.

* Mat.24.c.9.10.b.12. Joh.17.c.14. 2.Tim.3.a.2.

*Ma.* How commeth it to passe that God would haue these commandementes written in Tables?

Sch. I will tell you. * The image of God in man, is since the fall of Adam by originall sinne and by euill custome so darkened, and naturall iudge-

* Luc.1.g.79. 1.Cor.2.b.14. Eph.4.b.17.18.

ment

ment so corrupted, that man doth not sufficiently vnderstand what difference is betwene honest and dishonest, right and wrong. Mercifull God therefore, minding to renue the same image in vs, hath by his law written in tables, set forth the rule of* perfect righteousnesse, and that so liuely and fully that God requireth no more of vs but to follow the same rule. For he accepteth none other sacrifice but* obedience, and therfore he hateth all whatsoeuer it be that we admitte in religion or in the case of worshipping God without the warrant of his prescribed ordinance.

* Psal. 19. c. 8. § 119. a. 1. Baruc. 4. a. 1.

* 1. Reg. 15. c. 22. Oset. 6. c. 6. Matt. 12. c. 33.

*Ma.* But where in this law there are no commandementes set out of euery mans priuate vocation, how can this be a perfect rule of life?

Sch. Though here be no commandementes expressly set out concerning the duties of euery seuerall man, yet forasmuch as the law commaundeth to *geue to euery man his owne, it doth in a summe comprise all the partes and duties of euery man priuately in his degree and trade of life. And in these tables, the Lord hath briefely and summarily comprehended all those thynges which in the scriptures are eche where most largely set out concerning the seueral commaundementes and duties of euery seuerall man.

* Exo. 20. b. 12. 15. § toto capite.

*Ma.* Seing then the law doth shew a perfect maner of worshipping God aright, ought we not to liue wholly according to the rule thereof?

Sch. Yea, and so much that God * promiseth life to them that liue according to the rule of the law, and on the other side * threatneth death to them that breake hys law, as is aforesayd. And for thys cause in my diuision I haue named obe-

* Deu. 8. a. 1. § 30. c. 15. Mat. 19. c. 17. Joh. 12. g. 50.

* Deu. 11. b. 28. § 30. c. 17. Rom. 1. c. 18. § 6. d. 23.

dience as one of the principall partes of religion.

*Ma.* Doest thou then thinke them to be iustified that do in all thinges obey the law of God?

Sch. Yea surely, if any were able to performe it, they should be iustified by the law, but we * are all of such weakenesse that no man in all poyntes fulfilleth hys dutie. For, though we put case that there be one founde that performeth the law in some poynt, yet shall he not thereby be iustified before God, for he pronounceth them all to be * accursed and abhominable that do not fulfill all thinges that are conteined in the law.

* Gra.6.b.7.& 8.b.11. Pyon.30.b.9. Rom.7.c.14.15. Gal.2.b.16.

* Gal.3.b.10. Iac.2.b.10.

*Ma.* Doest thou then determine, that no mortall man is iustified before God by the law?

Sch. No man. For the * scriptures do also pronounce the same.

* Iob.25.b.4. Rom.3.b.28.& 4.c.15. Gal.2.c.16.b.21.& 3. b.10.

*Ma.* Why then did God make such a law as requireth a perfection aboue our habilitie?

Sch. In making the law, God respected not so much what we were hable to performe, which by our owne fault * are very weake, as what was meete for his owne righteousnesse. And forasmuch as none but the hyest * righteousnesse could please God, it behoued that the rule of life which he set out should be throughly perfect. Moreouer the law requireth nothing of vs but that we are bound to performe. But sithe we are farre from due * obeying the law, men can haue no sufficient or lawfull excuse to defend them selues before God, & so the law accuseth all men for gilty, yea * and condemneth them before the iudgement seate of God: and that is the cause why Paul calleth the law the ministerie of death and damnation.

* Luc.17.c.10. Rom.3.c.10. Gal.3.a.3.

* Psal.1.a.4.7.6. 2.Cor.6.c.14.

* Iob.4.b.17.& 15.b.14 2.Mac.6.g.36. Gal.2.c.16.

* Rom.3.c.19.& 7.b. 3.10. Gal.3.b.10.

*Ma.*

*Ma.* Doth then the law ſet all men in this moſt remedileſſe eſtate?

Sch. The vnbeleuing * and the vngodly the law doth both ſet and leaue in ſuch caſe as I haue ſpoken, who as they are not hable to fulfill the leaſt iote of the law, ſo haue they no affiance at all in God through Chriſt. But among the godly the law hath other vſes. * Deu.27.d.29. Rom.3.b.10. Ia.2.b.10.

*Ma.* What vſes?

Sch. Firſt the law in requiring ſo * precise perfectneſſe of life, doth ſhew to the godly as it were a marke for them to leuell at, & a goale to runne vnto, that dayly profiting they may with earneſt endeuor trauaile toward the hyeſt vprightneſſe. This purpoſe and deſire the godly by the guyding of God do conceiue. But principally they take heede, ſo much as they are hable to do and atteine to, that it may not be ſayd that there is any notorious fault in them. Secondly, whereas the law requireth thinges farre aboue * mans power, and where they finde them ſelues to weake for ſo great a burden, the law doth rayſe them vp to craue ſtrength at ỹ Lordes hand. Moreouer, when the law doth continually * accuſe them, it ſtriketh their hart with a holeſome ſorrow, and driueth them to the repentance that I ſpake of, and to begge and obteyne pardon of God through Chriſt, and therwithall reſtrayneth them that they truſt not vpon theyr owne innocencie, nor preſume to be proude in the ſight of God, and is alway to them as a bridle, to withholde them in the feare of God. Finally when beholding by the law, * as it were in a glaſſe, the ſpottes and vncleanneſſe of theyr * Pſal.119.a.7. Rom.7.c.14. 1.Cor.3.b.3. * Deu.27.b.27. Rom.3.b.19.11.12. 2.Cor.3.c.9. * Rom.3.c.19.& 7.b.7.

soules, they learne thereby that they are not able to atteyne perfect righteousnesse * by theyr workes, by this meane they are trayned to humilitie, and so the law prepareth them and sendeth them to seeke righteousnesse in Christ.

* Psal. 20. b. 9. Rom. 1. c. 20. 21. Gal. 2. c. 16.

*Ma.* Then, as farre as I perceiue, thou sayest that * the law is as it were a certayne schoolemaster to Christ, to leade vs the right way to Christ, by knowing of our selues, and by repentance and fayth.

* Rom. 10. a. 4. Gal. 3. b. 19. & c. 24.

Sch. **Yea forsoothe.**

## *The second part. Of the Gospell and Faith.*

*Ma.* Sithe now my dere childe, thou hast, so much as it may be in a short abridgement, largely answered this matter of the Law and Obedience, good order requireth that we speake next of the Gospell, which conteineth the promises of God, and promiseth the mercie of God through Christ to them that haue broken Gods law, and to the which Gospell faith hath specially respect. For this was the second point in our diuision, and this also the very orderly course of those matters that we haue treated of, hath as it were brought vs by the hand vnto. What is now the summe of the Gospell and of our Faith?

Sch. **Euen the same wherin the chiefe articles of the Christian faith, haue bene in olde tyme briefly knitte vp & conteined, and which is commonly called the Crede or Symbole of the Apostles.**

*Ma.* Why is the sume of our faith called a Symbole?

Sch. **A Symbole by interpretation is a badge, marke, watchword, or token, whereby the soldiers of one side are knowen from the enemies. For which cause the short summe of our faith, by which the Christians are seuerally knowen from them**

them that be not Chriſtians, is rightly called a Symbole.

*Ma.* But why is it called the Symbole of the Apoſtles?

Sch. Bicauſe it was firſt receiued from the Apoſtles owne mouth, or moſt faithfully gathered out of their writings, and allowed from the very beginning of the Church, and ſo hath continually remained among all the godly firme, ſtedfaſt, and vnremoued, as a ſure and ſtayed rule of Chriſtian faith.

*Ma.* Go to. I would haue thee now rehearſe to me the Symbole it ſelfe.

Sch. I will. *I beleue in God the Father almightie, maker of heauen & earth. And in Ieſus Chriſt his onely Sonne our Lord. Which was conceaued by the holy Ghoſt, borne of the Virgin Mary. Suffred vnder Ponce Pylate, was crucified, dead, and buryed. He deſcended into Hell. The third day he roſe againe from the dead. He aſcended into heauen, and ſitteth at the right hand of God the father almightie. From thence ſhall he come to iudge the quicke & the dead. I beleue in the holy Ghoſt. The holy Catholike Church. The Communion of Saintes. The forgeueneſſe of ſinnes. The Reſurrection of the body. And the life euerlaſting. Amen.*

*Ma.* Theſe thinges, my childe, thou haſt briefly and in ſhort ſumme ſet forth. Wherefore it is good that thou declare more plainely and at large what thou thinkeſt of euery particular. And firſt into how many partes doeſt thou diuide this whole confeſſion of fayth?

Sch. Into fower principall partes, in the firſt whereof is entreated of God the Father, and the creation of all thinges: in the ſecond, of his ſonne Ieſus Chriſt, which part alſo conteineth

the whole summe of the redemption of mā: in the third, of the holy Ghost: in the fourth, of ꝑ Chirch and of the benefites of God toward the Chirch.

*Ma.* Goe forward then to declare me those fower partes in order. And first, in the very beginning of the Creede, what meanest thou by this word *Beleue?*

Sch. I meane thereby that I haue a true and a liuely faith, that is to say, * a Christian mans faith in God the Father, the Sonne, & the Holy Ghost, and that I do by this forme of confession * testifie and approue the same faith.

* Mat. 22. b. 19. Rom. 1. b. 17. Joh. 1. b. 12. 17. Gal. 3. b. 26.

* Mat. 10. c. 32. Rom. 10. b. 9. Heb. 4. b. 14.

*Ma.* Is there any faith that is not a true and a liuely Faith.

Sch. There is in deede a certaine generall faith, as I may so call it, and there is * a dead faith.

* Rom. 1. b. 32. Gal. 2. b. 16. Jacob. 2. b. 19.

*Ma.* Sithe then it is a mater of no small weight that thou comprehendest vnder the name of Beleuing, and of a Christian fayth, that is to say, a true and liuely fayth, goe to and tell me what faith that same is, and how it differeth from the generall fayth, and also from the dead fayth.

Sch. The generall fayth is that which * crediteth the worde of God, that is, which beleueth all those thinges to be true that are conteined in the Scriptures concerning God, his incomprehensibleneſſe, power, righteousneſſe, wisedome, mercy toward the faithfull & godly, and most earnest seueritie toward the vnbeleuing & vngodly, and likewise all other thinges taught in the scriptures.

* Mat. 7. b. 22. Act. 12. f. 47. 1. Cor. 13. a. b.

*Ma.* Doth not the true fayth that thou speakest of, beleue also all these same thinges?

Sch. Yea forsooth. But the true fayth goeth further, as I shall shewe by and by. * For thus farre not onely vngodly men, but also the very deuils

* Rom. 1. b. 32. Gal. 1. b. 16. Jac. 2. b. 19.

deuils do beleue, and therefore neither are they *in deede faithfull, nor are so called. But the true fayth, as it nothyng douteth that all things taught in the worde of God are most certainely true, * so doth it also embrace the promises made concerning the mercy of God the Father, and the forgeuenesse of sinnes to the faythfull through Iesus Christ, which promises are properly called *the Gospell. Which fayth who soeuer haue, they do not onely feare * God as the most mighty Lorde of all, and the most righteous iudge (which we already sayd that the most part of the vngodly and the * deuils them selues do) but also they loue him as their most bountifull and mercifull * father. Whom as they trauaile in all thynges to please (as becommeth obedient children) with godly endeuors and workes, which are called the fruites of fayth, so haue they a good and sure hope, of * obteyning pardon through Christ, when, as men, they swarue from his will. For they know that, Christ (whom they trust vpon) * appeasing the wrath of hys father, their sinnes shall neuer be imputed any more vnto them than if the same had neuer ben committed. And though them selues haue not satisfied the lawe, and their dutie toward God and men, yet beleue they that Christ with hys most full obseruing of the law, hath abundantly satisfied God for them, and are perswaded that by thys hys *righteousnesse and obseruing of the law of God, them selues are accompted in the number and state of the righteous, & that they are beloued of God, euen as if them selues had fulfilled the law. And this is the * iustification, which the holy

* Joh.1.b.12. Gal.3.d.25.26.

* Luc.24.c.47. Rom.4.c.16.

* Esa.61.a.2. Luc.2.b.10.11. g.4.c.18.

* Deu.10.b.20. Psal.111.b.10.

* Iac.2.b.19.

* Deu.10.c.12. Psal.1.a.2.3. Colloss.2.a 6. Eph.5.a.1.2.b.8.

* Mat.1.b.21. Rom.3.d.24.g 5.a.2.

* Eph.2.c.13.16. Colos.2.c.14. Heb.10.c.17. 1.Joh.2.a.1.2.

* 1.Cor.1.d.30. 2.Cor.5.d.18. Ephe.1.b.6.7. Phil.1.b.9.

* Rom.3.c.21. Gal.2.c.16.

Scriptures do declare that we obteine by fayth.

*Ma.* Can not these thinges also be in the deuils, or in wicked men?

Sch. Nothyng lesse. For * though they feare, or rather with horror do dread God as most mighty and righteous, for that they know he will take vengeaunce of their vngodlinesse, yet can they neither haue any trust in hys goodnesse and mercy toward them, nor any recourse to hys grace, nor enter into any endeuour to obey hys will. Therefore their fayth, although they dout not of the truth of the worde of God, is called * a dead fayth, for that like a drye and dead stocke it neuer bringeth forth any fruites of godly life, that is, of loue to God, and charitie toward men.

* Gen.4.b.13. Mat.10.d.24. Mat.27.a.4.5. Jac.2.d.19. 1.Joh.4.d.18.

* Mat.7.d.23. Luc.8.b.1.13. 1.Cor.13.a.2.3.c.14. Jac.2.d.26. Tit.1.d.16.

*Ma.* Geue me then out of that which thou hast hetherto sayd, a definition of that same liuely true and Christian faith.

Faith defined.

Sch. * Faith is an assured knowledge of the fatherly good will of God toward vs through Christ and an affiance in the same goodnesse, as it is witnessed in the Gospell, which faith hath coupled with it an * endeuour of godly life, that is, to obey the will of God the father.

* Rom.8.a.1.b.14.g. 38.39. Colos.2.a.2.3. 1.Thes.1.b.5. Heb.10.d.22.23.g.11. a.1.

* Psal.1.a.3. Mat.13.c.23. Gal.5.a.6. 1.Pet.1.c.14.15.

*Ma.* Thou hast sufficiently declared, what thou meanest by the termes of Faith and Beleuing. Now goe forward and tell me in as apt wordes as thou cannest what thou vnderstandest by the name of God, which foloweth next in the Creede.

Sch. I will do the best I can, good master, as my wit and habilitie will serue me. I vnderstand that there is * one nature, or * substance, or soule, or minde, or rather * diuine spirite, (for diuersly haue wisemen both Heathen and Christian termed

* Gal.4.b.8. 2.Pet.1.a.4. * Heb.1.a.3. * Joh.4.d.24.

med God, where in deede by no wordes he can be properly termed) * eternall, without beginning and end, * vnmeasurable, * vncorporall, inuisible with the eyes of men, of * most excellent maiesty, which we call God, whom all peoples of the world * must reuerence, and worship with hyest honor, and in him as in the best and greatest * to settle their hope and affiance.

* Rom. 1. c. 20. & 16. d. 26.
* Mat. 6. b. 13. & 19. d. 26.
* Joh. 1. c. 18. Colloss. 1. c. 15.
* Psal. 104. c. 31. Esa. 2. c. 10. d. 19. 1. Tim. 1. d. 17. & 6. c. 16
* 1. Cor. 10. g. 31.
* Psal. 36. b. 7.

*Ma.* Seing there is but one God, tell me why in the confession of the Christian fayth thou rehearsest three, the Father, the Sonne, and the Holy Ghost.

Sch. Those be not the names of * sondry Gods, but of three distinct persons in one Godhed. For in * one substance of God, we must consider, the * *Father* which of him selfe begat the Sonne euen from eternitie, the beginning and first author of all thinges: the * *Sonne*, euen from eternitie begotten of the Father, which is the eternall wisedome of God the Father: the * *Holy Ghost* proceeding from them both, as the power of God spred abroade through all thinges, but yet so as it also continually abideth in it selfe: and * yet that God is not therefore diuided. For of these three persons none goeth before the other * in time, in greatnesse, nor in dignitie: but the Father, the Sonne, and the Holy Ghost, three distinct persons * in eternitie of like continuance, in power eeuen, in dignitie egall, & in godhead one. There is therefore * one eternall, immortall, almightie, glorious, the best, the greatest, God the Father, the Sonne, and the Holy Ghost. For so hath the vniuersall number of Christians, which is called the catholike chirch, * taught vs by the holy scriptures, concerning God the Father, the Sonne,

* Mat. 28. d. 19. 1. Joh. 5. b. 7.
* Joh. 10. f. 30. Gal. 3. c. 20.
* Gen. 1. a. 1. 1. Cor. 8. b. 6.
* Joh. 1. a. 1. & 17. a. 5. Colos. 1. b. 15. Heb. 1. a. 2. 3. 5.
* Luc. 1. d. 35. Joh. 14. b. 26. Act. 5. a. 3. 4. 1. Cor. 12. a. 4.
* Joh. 10. f. 30. 1. Cor. 8. b. 6. Gal. 3. c. 20.
* Joh. 1. a. 1. & 5. c. 17. 18. d. 21. 23. Phil. 2. a. 6.
* 1. Joh. 5. b. 7.
* Deu. 4. f. 35. 39. Psa. 86. c. 9. 10. & 104. c. 10. 31. 1. Tim. 1. b. 17.
* *In Symbolis suae confessionib. fidei Christ. Apost. Nicaen. & Athan.*

and the Holy Ghost: where otherwise the infinite depth of thys mysterie is so great that it can not with minde be conceiued, much lesse with wordes be expressed, wherin therefore is required a simplicitie of Christian fayth redy to beleue, rather * than sharpenes of witte to search, or the office of the tong to expresse so secret & hidden a mistery.

* Psa.25.d.26.

*Ma.* Thou sayest true. Goe forward therfore. Why doest thou call God Father?

The first part of the Crede.

God the father.

Sch. Beside the same principall cause which I haue alredy rehearsed, which is, for that he is the * naturall father of his onely sonne, begotten of him selfe from before all beginning, there be two other causes why he both is in deede and is called our Father. * The one is, for that he first created vs, and gaue life vnto vs all. * The other cause is of greater value, namely for that he hath heauenly begotten vs agayne through the holy Ghost, and * by fayth in his true and naturall sonne Jesus Christ he hath adopted vs his children, and through the same Christ hath geuen vs his kingdome and the inheritance of euerlasting life.

* Mat.3.c.17. Joh.1.b.14. Rom.15.b.6. 2.Cor.1.a.3.& 11.g.31.

* Gen.1.b.27. Mal.1.a.6.& 2.b.10.

* Joh.3.b.3.5. 1.Pet.1.a.3.b.23.

* Joh.1.b.12. Rom.8.c.15.17.b.23. & 9.e. Gal.4.a.5.6. Eph.1.a.5.6. Col.3.b.7.

*Ma.* In what sense doest thou geue hym the name of *Almighty?*

Sch. For that, * as he hath created the world & all thinges, so he hath the same in his power, gouerneth them by his prouidence, ordereth them after his owne will, and commaundeth all as it pleaseth him: so as there is nothing done but by hys apointment or sufferance, and nothing is there which he is not hable to do: for I do not imagine God to haue a certayne idle power which he putteth not in vse.

* Esa.40.c.21. Mat.10.g.29. Eph.1.b.11.

*Ma.*

*Ma.* Doest thou then make vngodly men also and wicked spirites subiectes to the power of God?

Sch. * Why not? for els were we in most miserable case, for that we should neuer be out of feare if they might haue any power ouer vs without the will of God. But God, as it were with the bridle of his power, so restreineth them ẏ they can not once stirre but at his becke & sufferance. And we for our partes are vpholden with this comfort, that we are so in the power of our almighty Father, that not so much as * one heare of ours can perish but by hys will that beareth vs so good will.

* Job.1.b.10. Luc.22.b.31.38. Joh.10.c.28.29. Act.2.b.23.& 4.c.27. 28.& 12.b.11.

* Luc.12.b.7.& 21.c.28

*Ma.* Goe forward.

Sch. * Forasmuch as the minde of man is not able of it selfe to conceiue the goodnesse & incomprehensibleuesse of most good & most great God, we adde further that he is the Creator of heauen & earth & of al things conteined in them. By which wordes we signifie that God is, as it were in a glasse, to be beholden, and (so farre as behoueth vs) to be knowen in his workes and in the orderly * course of the world. For when we see that same vnmeasurable greatnesse of the world and all the partes thereof to be so framed, as they could not possibly in beauty be fayrer, nor for profit be better, we forthwith thereby vnderstand the infinite power, wisdome, and goodnesse of the workeman and builder thereof. For who is so brutish, that in looking vp to heauen doth not perceiue that there is a God? Yea for this cause specially it semeth that God hath fashioned men out of the earth, tall, and vpright, that they should be beholders of thinges aboue & heauen-

* Joh.1.c.18. 1.Tim.1.b.17.

* Psa.19.a.1.& 50.b.7. Rom.1.c.19.20.

ly matters, and in beholding heauen might conceiue the knowledge of him.

*Ma.* How doest thou say that God created al things?

* Gen.1.a.1. Psal.33.b.6. Act.14.c.15.

Sch. *That God the most good and mighty Father, at the beginning and of nothing * by the power of his word, that is, of Iesus Christ hys sonne, framed and made this whole visible world and all thinges whatsoeuer they be that are conteined therin, and * also the vncorporall spirites, whom we call Angels.

* Joh.1.a.3. 1.Cor.8.b.6. Heb.1.a.2.

* Coloss.1.a.16.

*Ma.* But doest thou thinke it godly to affirme, that God created all spirites, euen those wicked spirites, whom we call diuelles?

* Gen.1.b.31. Joh.8.f.44. Coloss.1.c.16. Jud.b.6.

Sch. God did not * create them such, but they by theyr owne euilnesse, fell from theyr first creation, without hope of recouery, and so are they become euill, not by creation and nature, but by corruption of nature.

*Ma.* Did God thinke it enough to haue once created all thinges, and then to cast away all further care of thinges from thence forth?

Sch. I haue alredy briefly touched thys point. Whereas it is much more excellent to mainteine and preserue thynges created, than to haue once created them: we must certainly beleue, * that when he had so framed the world & al creatures, he from thence forth hath preserued & yet preserueth them. For all things would runne to ruine, and fall to nothyng, vnlesse by hys vertue, & as it were by hys hand, they were vpholden. We also assuredly beleue * that the whole order of nature, and changes of thinges which are falsely reputed the alterations of fortune, do hang all vpon God: * that God guideth the course of the hea-

* Psal.77.a.3. & 104. b.10. & 145.c.15. Heb.1.a.3.

* Mat.10.c.29.30.

* Ecc.11.c.21. Psal.89.b.10. & 147. a.1.3.

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uen, vpholdeth the earth, tempereth the seas, and ruleth this whole world, and that all thinges obey his diuine power, and by his diuine power all thinges are gouerned: that he is the * author of fayre weather and of tempest, of raine and of drowth, of frutefulnesse & of barenesse, of health and of sicknesse: that of * all thinges that belong to the sustentation and preseruing of our life, and which are desired either for necessary vse or honest pleasure, finally of all thinges that nature nedeth, he hath euer geuen and yet most largely geueth abundance and plenty with most liberall hand: to this end verily, that we should so vse them as becommeth mindefull & kinde children.

* Leu. 26. a. 4. &c.

* Psa. 144. c. 12. & 145. c. 16. 17. Esa. 51. a. 3. Mat. 5. g. 45. Rom. 14. b. 6. 1. Cor. 10. g. 31. Epha. 5. a. 4. 1. Tim. 4. a. 3. 4. 1. Pet. 5. b. 7.

*Ma.* To what end doest thou thinke that almighty God hath created all these thinges.

The finall cause.

Sch. The world it selfe * was made for Man, and all thinges that are therein were prouided for the vse and profit of men. And as God made all other thinges for man, * so made he man himselfe for his owne glory.

* Gen. 1. b. 26. 29. 30. Psal. 8. b. 7. &c.

* Pro. 16. a. 4. Esa. 43. b. 7. Rom. 11. c. 36. Colos. 1. c. 16.

*Ma.* What hast thou then to say of the first beginning and creation of Man?

Sch. That which Moses wrote, that is: That God * fashioned the first Man of clay, and breathed into him soule and life: and afterward out of the side of Man being cast in a sleepe, he tooke out woman and brought her into the world, to ioyne her to man for a companion of his life. And therefore was * Man called Adam, because he tooke hys beginning of the earth: and * woman was called Eua, because she was ordeined to be the mother of all lyuing persones.

* Gen. 2. b. 7. d. 21. 22.

* Gen. 2. b. 7. & 3. d. 19.

* Gen. 3. d. 20.

* Or *Heua.*

*Ma.* Where at thys day there is to be ſeen in both ſortes both men and women, ſo great corruption, wickednesse, & peruerſeneſſe, dyd God create them ſuch from the beginning?

Sch. Nothyng leſſe. For God being moſt perfectly good, can make nothyng * but good. God therfore at the firſt, made man accordyng to his owne * image and likeneſſe.

* Gen. 1. b. 31.

* Gen. 1. b. 26. Coloſ. 3. b. 10.

*Ma.* What is that Image, according to the which thou ſayeſt that Man was faſhioned?

Sch. It is moſt abſolute righteouſneſſe, and moſt perfect holineſſe, which moſt properly belongeth to the very nature of God: and which hath bene moſt euidently ſhewed * in Chriſt our new Adam, and wherof, in vs there now ſcant appeare any ſparcles.

* Rom. 8. f. 29. 1. Cor. 15. f. 49. 2. Cor. 3. b. 18. & 4. & 5. Coloſ. 1. b. 15. & 3. b. 10.

*Ma.* Yea? do there ſcant appeare any?

Sch. Yea truely. For they do not now ſo ſhine, as at the beginning before the fall of Man, becauſe Man * with darkneſſe of ſinnes, & miſt of errors, hath extinguiſhed the brightneſſe of that image.

* Rom. 1. f. 22. 1. Cor. 1. c. 18. 23. & 2. b. 14. & 3. b. 19. Ephe. 4. b. 17.

*Ma.* But tell me how thys came to paſſe.

Sch. I will tell you. When the Lorde God had made thys world, * he prepared a moſt finely trimmed garden, and moſt full of delite & pleaſantneſſe, euery where abounding with all delitefull thinges that might be wiſhed. Herein the Lord God, for a certaine ſingular good will, placed man, & allowed him the vſe of all thinges: onely * he forbad him the fruite of the tree of knowledge of good and euill, threatening hym with death if he once tasted of it. For reaſon it was that man * hauing receaued ſo many benifites ſhould in ſo farre obeying ſhew himſelf wil-

* Gen. 2. b. 8.

* Gen. 2. c. 17.

* Gen. 3. b. 11. Pſal. 2. b. 4. 5. 6. 91.

ingly

lingly obedient to the commandement of God, and that being contented with his owne estate, he should not, being himselfe a creature, auance himself hyer against the wil of his creator.

*Ma.* What then folowed?

Sch. The woman * deceiued by the deuill, perswaded the man to taste the forbidden fruite, which thing made them both forthwith subiect to death. And that heauenly image according to which he was first created, being defaced, in place of wisdome, strength, holinesse, truth and righteousnesse, the iewelles wherewith God had adorned him, there succeded the most horrible plages, * blindnesse, weakenesse, vaine lying, and vnrighteousnesse, in which euils and miseries he also wrapped and ouerwhelmed his issue and all his posteritie.

* Gen.3.a.1.b.6.7.

* Act.14.c.18.13.§ 17.c.22. Rom.1.c.22.§ 8.b.7.§ 1.Cor.2.b.14. Eph.4.b.17.18.f.22.

*Ma.* But may it not seeme that God did too rigorously punish the tasting of one apple?

Sch. Let no man extenuate the most hainous offence of man as a small trespasse, * and wey the deede by the apple and the onely excesse of gluttonie. For he with his wife, catched & snared with the gilefull * allurementes of Satan, by infidelitie reuolted from the truth of God to a lie: he gaue credite to the false suggestions of the Serpent, wherin he accused God of vntruth, of enuie, & of malicious withdrawing of some goodnesse: hauing receiued so many benefites, * he became most vnthankfull toward the geuer of them: he the issue of the earth, not contented that he was made according to ẏ image of God, with * intolerable ambition and pride sought to make himself egall with the maiestie of God. Finally * he with-

* Gen.3.a.6.

* Gen.3.a.4.5.

* Psal.1.8.b.4.5.6.

* Gen.3.b.22.

* Gen.3.b.11. [illegible]

drew himſelfe from allegeance to his creator, yea and malepertly ſhoke of his yoke. Wame therfore it is to extenuate the ſinne of Adam.

*Ma.* But how can it ſeme but vnrighteous, that for the parentes fault, all the poſteritie ſhould be depriued of ſoueraigne felicitie, and burdened with extreme euilles and miſeries?

Sch. Adam was the firſt parent of mankinde. Therefore God endued him with thoſe ornamentes, to haue them or loſe them for him & his, that is, for all mankinde. So ſoone as he therfore was ſpoyled of them, his whole nature was left naked, in penury & deſtitute of all good thinges. So ſoone as he was defiled with that ſpot of ſinne, *out of the roote & ſtock corrupted, there ſprong forth corrupted branches, that conueyed alſo their corruption into the other twigges ſpringing out of them. Thence it came that ſo ſhort, *ſmall, and vncertaine race of life is limited vnto vs. Thence came the infirmitie of our fleſh, *the febleneſſe of our bodies, the weakeneſſe and fraileneſſe of mankinde. Thence came the horrible *blindneſſe of our mindes, and peruerſneſſe of our hartes. Thence came that crookedneſſe, and corruptneſſe of all our affections and deſires. Thence came that *ſeedeplot, and as it were a ſtocke of all ſinnes, with the faultes whereof mankinde is infected and tormented. Of which euill, learned Chriſtians that haue ſought ỳ proper & true name, haue called it Originall ſinne.

* Rom. 5. b. 12. 14. c. 17. 18. 19. 1. Cor. 15. c. 22. 5. 5. 48.

* Pſal. 100. a. 3. 6. 7. b. 9. 10. & 102. b. 3. 9. & 103. 23. 36.

* Job. 14. a. 1. 5.

* Rom. 1. c. 22. 1. Cor. 3. c. 3. 19. Ephe. 4. b. 17. 18. 19.

* Rom. 7. b. 12. 14.

*Ma.* Doth mankind ſuffer the puniſhmentes of this ſinne in this life onely?

Sch. No. But mans nature hath bene ſo corrupted and deſtroyed with this natiue miſchief, that

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if the goodnesse and * mercie of almighty God had not, with applying a remedie, holpen & releued vs in affliction, like as we fell in our wealth into all calamities, & in our bodies into all * miseries of diseases and of death, so should we of necessitie fall hedlong * into darknesse and euerlasting night, and into fire vnquenchable, there with all kinde of punishment to be perpetually tormented. And no maruell it is, that * other creatures also incurred that paine which man deserued, for whose vse they were created. And the whole order of nature being troubled both * in heauen & in earth, harmefull tempestes, barrennesse, diseases, and infinite other euills, brake into the world, * into which miseries and woes, beside the sayd natiue mischiefe, we by our owne many & great sinnes are most deseruedly fallen.

* Gen.3.b.14.15. Mat.1.b.21. Colos.1.a.13.

* Gen.3.c.17.18.19.

* Mat.8.b.12. & 22.b.13.

* Gen.3.c.17.

* Gen.3.c.17.18.19.

* Oseæ.6.b.7. 1.Cor.11.a.3.

*Ma.* O deadly and horrible plage and calamitie by sinne! But what remedie is that which thou sayest that God hath prouided for vs, wherein our forefathers, and from thense forth all their posteritie, haue set and setled their hope?

Sch. **Forsoth, they were comfortably raised to that hope of saluation which they haue conceiued of faith in Iesus Christ the deliuerer and sauiour promised them of God. For that is it which now followeth next in the Creede:** *I beleue in Iesus Christ. &c.*

The second part of the Creede.

God & Sonne.

* Gen.3.c.14.15.

*Ma.* Did God geue also to our first parentes byandby hope of deliuerance by Iesus Christ?

Sch. **Yea. For as he thrust** * Adam and Eue **out of the garden, after that he had first sharply chastised them with wordes, so he cursed the Serpent, and threatened him** * **that the time should one day**

* Gen.3.b.11.12.13.c. 17.b.23.24.

* Gen.3.c.14.

come, when the ſeede of the woman ſhould
bꝛooſe his head.

*Ma.* What ſeede is that, whereof God ſpeaketh?

* Gal.3.c.16.19. Sch. That ſame ſeede * is (as ſainct Paul plainly teacheth vs) Jeſus Chriſt the ſonne of God very God, and the ſonne of the virgin very man, in whom we pꝛofeſſe in the ſecond part of the Creede, that we ſettle our hope and confidence: which was * conceiued of the Holy Ghoſt, and
* Mat.1.d.20.21. Luc.1.d.31.35. bꝛorne of the nature of the holy, chaſt, and vndefiled virgin Mary, and of the ſame mother he was ſo bꝛorne, and nouriſhed, as other infants be,
* Joh.1.d.29. Heb.4.d.15.5.d.14. * ſauing that he was altogether pure and free from all contagion of ſinne.

*Ma.* Did God thinke it ſufficient once in the olde Teſtament to haue made pꝛomiſe of this ſeede?

Sch. No. But this moſt ioyfull pꝛomiſe to mankinde,
* Gen.3.d.14.15. * which was firſt made to our parentes, the Lord God did oft confiꝛme to their poſteritie, to the end that men ſhould haue the greater expectation of the pꝛefoꝛmance of it. Foꝛ after he
* Gen.17.b.10.§ 21.d. 18.§ 19.d.4.§ 22.c.14. had * entred into couenant by circumciſion with Abꝛaham and his ſeede, he confiꝛmed hys pꝛomiſe firſt to Abꝛaham himſelfe, & then to Iſaac hys ſonne, and after to Iacob his ſonnes ſonne.
* Deu.10.c.15.§ 34.a.4. Pſal.89.a.4.c.35. Eſa.53.§ 54.a.3.§ 65.b.9. Laſt of all with moſt euident oꝛacles vttered * by Moſes and hys other Pꝛophetes, he continued and maintained the aſſuꝛedneſſe of his pꝛomiſe.

*Ma.* What meane theſe wordes: *To brooſe the Serpentes head?*

* Pſal.74.c.13.§ 140.a.3.4. Eccle.10.b.10. Amos.9.a.3. Sch. In * the head of the Serpent hys poyſon is conteyned, and the ſubſtance of hys life and ſtꝛength conſiſteth. Theꝛefoꝛe the Serpentes head ſignifieth the whole ſtꝛength, pꝛower, and kingdome,

kyngdome, or rather the tyrannie of the deuill the old ſerpent: * all which, Ieſus Chriſt, that ſame ſede of the woman, in whom God hath perfor-med the full ſume of his promiſe, hath ſubdued by the vertue of his death. And ſo in breakyng the ſerpentes hed, he hath reſcued & made free from tyrannie, all them that truſt in him. For this is it which we here profeſſe in the Crede, that we BELEVE IN IESVS CHRIST THE SONNE OF GOD, that is, that Ieſus Chriſt is the deliue-rer & ſauiour of vs which were holden bond and faſt tyed with impietie & wickednesſe, and wrap-ped in the ſnares of eternall death, and holden thrall in foule bondage of the ſerpent the deuill.

* Mat. 1. d. 21. Act. 10. f. 38. Coloſ. 1. d. 13. 2. Tim. 2. d. 26. Heb. 2. d. 14. 15. 1. Joh. 3. d. 8.

*Ma.* It ſemeth me that thou haſt expounded the name of IESVS with a verie plaine declaration.

Sch. It is true. For IESVS in Hebrew ſig-nifieth none other, than, in Greke SOTER, in Latin SERVATOR, & in Engliſh a SAVIOVR. For they haue no fitter name to expreſſe the force & ſignification therof. And by this that we haue ſayd, it can not now be vnknowen, why he had this name. For he alone hath deliuered & ſaued them that be his from eternall damnation, wher-unto otherwiſe they were apointed. Some other in dede haue taken vpon them this name, bicauſe it was thought that they had ſaued ſome mens bodies, * but Ieſus Chriſt alone is able to ſaue both ſoules and bodies of them that truſt in him.

* Mat. 1. d. 21. Act. 4. d. 10. 12. Ro. 1. d. 9. 10. Phil. 2. d. 9.

*Ma.* Who gaue him this name?

Sch. The Angel by the commaundement of God him ſelfe. And * alſo it was of neceſſitie, that he ſhould in deede anſwere and perfor-me the

* Mat. 1. d. 21. Luc. 1. f. 31. & 2. f. 21.

name that God had geuen him.

*Ma.* Now tell me what meaneth the name of Christ.

* Psal.2.a.6.§ 109.a.5. Dan.9.g.24.25. Luc.7.c.16. Act.7.c.37.

Sch. It is as much to say, as *Anointed, wherby is meant that he is the soueraigne kyng, Priest, and Prophet.

*Ma.* How shall that appeare?

* Leui.4.a.3. 1.Reg.16.a.1.b.12.13. 3.Reg.19.b.15.16.

Sch. By the holy Scripture, * which both doth applie anointing to these three offices, and doth also oft attribute the same offices to Christ.

*Ma.* Was then Christ anointed with oile, such as they vsed at creation of kynges, priestes, and prophetes in old tyme?

Sch. No. But with much more excellent oile, namely * with the most plentifull grace of the holy ghost wherewith he was filled, and * most abundantly endued with hys diuine richesse. Of which heauenly anoynting, that outward anoynting was but a shadow.

* Luc.4.c.18. Act.4.c.27.§ 10.c.38. Heb.1.c.9.

* Joh.1.b.14.16.

*Ma.* Obteined he these thinges for him selfe alone, or doth he also geue vs any commodities therby?

Sch. Yea, Christ receiued these thynges of his father, to the intent that he should communicate the same vnto vs, in such measure and maner as he knew to be most mete for euery of vs. For * out of hys fullnesse, as out of the onely, holy, and euer encreasing noble fountaine, we all do draw all the heauenly good thynges that we haue.

* Luc.22.c.19. Joh.1.b.14.16. 2.Cor.1.b.21. Colos.1.b.13. 2.Tim.4.a.8.

*Ma.* Doest thou not then say that Christes kyngdome is a worldly kingdome?

* Luc.1.b.32. Joh.18.c.36. Col.1.b.13.14. 1.Tim.4.a.1.

Sch. No: but * a spirituall and eternall kyngdome, that is gouerned and ordered by the word and

and spirit of God, which bring with them righteousnesse and life.

*Ma.* What fruite take we of this kingdome?

Sch. It furnisheth vs with * strength and spirituall armour to vanquish the flesh, the world, sinne, and the diuell, the outragious and deadly enimies of our soule: it geueth vs blessed freedome of consciences: finally it endoweth vs with heauenly richesse, and comforteth and strengtheneth vs to liue godlily and holily.

* Rom. 13. b. 12. c. 16. c. 10. 2. Cor. 6. b. 7. c 10. a. 4. Eph. 4. b. 2. c 6. b. 11.

*Ma.* What maner of Priest is Christ?

Sch. The * greatest and an euerlasting priest, which onely is hable to appeare before God, onely hable to make the sacrifice that God will allowe and accept, and onely hable to appease the wrath of God.

* Psa. 110. b. 4. Heb. 4. b. 14. 15. c 5. b. 6. a 7. a. 3. b. 11. c. 15. 16. 21. 26. 56. c 9. b. 14.

*Ma.* To what commoditie of ours doth he this?

Sch. For * vs he craueth and prayeth peace and pardon of God, for vs he appeaseth the wrath of God, and vs he reconcileth to his father. For Christ alone is our Mediator, by whom we are made at one with God. Yea he maketh vs as it were * fellow priestes with hym in his priesthoode, geuing vs also an entrie to his father that we may with assuredneſſe come into hys presence, and be bold by him to offer vs and all ours to God the father in sacrifice.

* Luc. 2. b. 14. Joh. 14. b. 27. Act. 10. c. 36. Eph. 2. c. 14. 17. Colos. 1. c. 20. 1. Tim. 2. b. 5. Heb. 9. b. 14. 15.

* Rom. 8. c. 14. 15. c 12. a. 1. Gal. 4. a. 5. 6. Eph. 3. b. 12.

*Ma.* What maner of Prophet is Christ?

Sch. Whereas men did * despise and reiect the prophetes the seruantes of almighty God, sent before by hym selfe to teach mortall men his will, and had with their owne dreames and inuentions darkened and drowned hys holy word, he

* Mat. 15. a. 3. 8. 9. c 21. b. 34. 37. Luc. 11. c. 47. 50. Act. 7. c. 51. 52. Heb. 1. a. 1. 2.

himselfe the sonne of God, the lord of all prophets came downe into this world, that fully declaring the will of his father, he might make an end of all prophecies and foretellinges. He therefore came * hys fathers embassador and messinger to men, that by hys declaration they might be brought into the right knowledge of God and into all truth. So in the name of CHRIST are conteined those three offices which the sonne of God receiued of his father and fulfilled, to make vs parteners with him of all the fruite therof.

* Joh. 1. a. 4. 5. & 8. b. 26. c. 40. & 15. c. 15. & 17. a. 6. &c.

*Ma.* It semeth then that in a summe thou sayest thus, that the sonne of God is not only called and is in dede IESVS CHRIST, that is, the Sauiour, King, Priest, and Prophet, but also that he is so for vs and to our benefit and saluation.

Sch. It is true.

*Ma.* But sith this honor is geuen to * all the godly, to be called the children of God, how doest thou call Christ the onely sonne of God?

* Joh. 1. b. 12. 13. & 11. g. 52. Rom. 9. f. 26.

Sch. God is * the naturall father of Christ alone, and Christ alone is naturally the sonne of God, being begotten of the substance of the father, and being of one substance with the father. But vs hath God freely through Christ made and adopted his children. Therefore we rightly acknowledge Christ the only sonne of God, sith this honor is by his owne and most iust right due vnto him: yet the * name of children by right of adoption is also freely imparted to vs through Christ.

* Mat. 2. c. 15. & 3. d. 17. Joh. 1. b. 14. c. 43. & 14. b. 10. Heb. 1. a. 3. & 5. b. 5.

* Rom. 8. c. 19. Gal. 4. d. 5. Eph. 1. a. 5. 1. Joh. 3. a. 1.

*Ma.* Now how doest thou vnderstand that he is our Lord?

Sch.

Sch. For that the Father hath geuen hym * dominion ouer men, angels, and all things, and for that he gouerneth the kingdome of God both in heauen and in earth, with hys owne will and power. And hereby are all the godly put in minde, that they are not * at their owne libertie, but that both in their bodies and soules, and in their life and death, they are wholly subiect to their Lorde, to whom they ought to be obedient and seruiceable, in all thinges, as most faythfull seruantes.

* Deu. 10. c. 17. Mat. 9. a. 2. & 10. a. 1. & 28. b. 18. Luc 1. b. 32. Eph. 1. b. 20.

* Deu. 10. b. 12. c. 30. Mal. 1. a. 6.

*Ma.* What foloweth next?

Sch. Next is declared how he tooke vpon him mans nature, and hath perfourmed all thinges needefull to our saluation.

*Ma.* Was it then necessarie that the sonne of God should be made man?

Sch. Yea. For * necessary it was that what man had offended agaynst God, man should abye and satisfie it, which most heauy burden none but *the man Jesus Christ was able to take vp and beare. And other * mediator could there not be to set men at one with God, and to make peace betwene them but Jesus Christ both God and man. Therefore being made man he did as it were put vpon him our person, that he might therein take vpon him, beare, perfourme and fulfill the partes of our saluation.

* Mat. 17. b. 22. 23. & 20. b. 18. 19. Joh. 11. f. 50. Rom. 5. c. 15. &c. 1. Cor. 15. c. 21. Phi. 2. a. 6. 7. Heb 2. b. 9.

* Esa. 53.

* 1. Tim. 2. b. 5. Heb. 9. b. 15. & 12. f. 24.

*Ma.* But why was he conceiued of the holy ghost, and borne of the virgin Mary, rather than begotten after the vsuall and naturall maner?

Sch. It behoueth that he that should and could satisfie for sinnes, and entierly restore wicked and

damned persons, should not hymselfe * be defiled or blemished with any stayne or spot of sinne, but be endewed with singular and perfect vprightnesse and innocencie. Therefore when the seede of man was wholy * corrupt and defyled, it behoued that in conception of the sonne of God there should be the maruellous and secret working of the holy Ghost whereby he might be fashioned * in the wombe of the most chast and pure virgin, and of her substance, that he should not be defiled with the common stayne and infection of mankinde. Christ therfore that * most pure lambe, was begotten and borne by the holy Ghost and the conception of the virgin without sinne, that he might cleanse, wash, and put away our spottes, who as we were first conceiued and borne in sinne and vncleannesse, so do still from thense forth continue in vncleane life.

* Joh.1.b.29. 1.Cor.1.b.1. Heb.4.b.15. & 9.b.14.

* Gen.6.b.5.6. Psal.14.a.2.3. & 51.a.5. Rom.3.c.10.

* Esa.7.c.14. Mat.1.c.20.23. Luc.1.c.31.b.35.

* Esa.12.a.3. Joh.1.b.29.36. 1.Pet.1.b.19. Apoc.14.a.4.

*Ma.* But why is there in this Christian confession, mention made by name of the virgin Marie?

Sch. That he may be knowne to be that * true seede of Abraham and Dauid, of whom it was from God foretolde and foreshewed by the prophecies of the prophetes.

* Gen.22.b.18. Esa.11.a.1. Mat.1.a.1. & 22.b.42. Rom.1.a.3.

*Ma.* By this that hath bene sayd, I perceaue that Iesus Christ the sonne of God did put on mans nature for saluation of men. Now goe forward. What was done next?

Sch. That same most ioyfull and altogether heauenly doctrine of restoring saluation by Christ, which doctrine is in Greeke called *Euangelion*, the Gospell or glad tydinges, * which in olde tyme was disclosed by the holy prophetes the

* Esa.41.to'b. & 61.a.1. Jere.33.a.14.

the seruauntes of God, * he him selfe at length the Lord of prophetes Jesus Christ the sonne of God and also of the virgin, euen the same promised seede, hath most clerely taught all men, and * commaunded his Apostles, whom hee chose for that purpose, to teach the same throughout the whole world.

* Luc.4.c.18. Act.3.d.22.23.§ 7.c. 37

* Mat.28.b.18.19. Mar.16.b.15.

*Ma.* Did he thinke it enough to haue simply and plainely taught this doctrine in wordes?

Sch. No. But, to the end that men should with more willyng myndes embrace it, he confirmed and approued the same * with healing of diseases, * chacing away deuilles, and with infinite other good dedes, miracles, and signes, wherof * both his owne life, and the life of his Apostles most innocently and holily ledde, was most plentifull.

* Mat.4.d.24.§ 8.a. 2.b.13.15.

* Mat.9.c.18. Act.10.f.38.

* Act.2.d.22.g.43.§ 3.a.6.§ 5.a.5.c.12.15. 16.19.

*Ma.* But why doth the Crede omit the storie of his life, and passeth streight from his birth to his death?

Sch. Bicause in the Crede are rehearsed onely the * chiefe pointes of our redemption, and such thinges as so properly belong to it, that they conteine as it were the substance therof.

* Esa.53.toto. Act.13.d.23.27.§c. act. 24:14. mar. 1:15.

*Ma.* Now tell me the order & maner of his death.

Sch. He was * wickedly betrayed and forsaken of his owne disciples, falsly and maliciously accused of the Jewes, condemned by Pontius Pilate the iudge, cruelly beaten with sore stripes, vilely handled and scorned, haled vp to the crosse and fastened vpon it, and so tormented with all extreme paines he suffered shamefull and most painefull death.

* Esa.53. Mat.25.b.14.f.59.60 61.§ 27.c.26.28.d.33. 34.§c. Mar.15.toto. Luc.23.toto. Joh.18.§ 19.toto.

*Ma.* Is this the thanke and recompence they gaue him for that heauenly doctrine, and for these most great and infinite benefites?

Sch. These thinges verily they did to him for their partes cruelly, maliciously, and wickedly. But he, * of his owne accord and willingly suffered and performed all these thinges, to the intent with this most swete sacrifice to appease his father toward mankinde, and * to pay and suffer the paines due to vs, and by this meane to deliuer vs from the same. Neither is it vnused among men, one to promise, and to be suretie, yea sometyme to suffer for an other. * But with Christ as our suretie, so sufferyng for vs, God dealt as it were with extremitie of law: but to vs whose sinnes, deseruynges, punishmentes, and due paines, he layed vpon Christ, he vsed singular lenitie, gentlenesse, clementie and mercie. Christ therfore suffred, and in suffering ouercame death, the paine appointed by the euerliuing God for mens offense. Yea and by his death he ouercame, subdued, ouerthrew, and vanquished hym that had the dominion of death, that is, * the deuill, from whose tyrannie and thraldome he rescued vs & set vs at libertie.

* Mat. 20. b. 28. Marc. 10. f. 45. Ioh. 10. b. 11. c. 15. 17. 18 Rom. 4. b. 25. Colos. 1. c. 20.

* Esa. 53. vers. 2. Cor. 5. 21. Gal. 1. a. 4. Ephe. 1. b. 7. Colos. 1. c. 14.

* Gen. 43. b. 19. c. 24. f. 37. & 43. b. 9. c. 23. & 44. c. 16. b. 32. 33.

* Act. 10. f. 38. Colos. 1. b. 13. Heb. 2. b. 14.

*Ma.* But sith we are neuertheless punished with death which daily hangeth ouer vs, and do still suffer the penaltie of our sinne, what frute receiue we of this victorie?

Sch. Surely most large frute. For by Christes death it is come to passe that to * the faithfull, death is now not a destruction, but as it were a remouing & chaunging of lyfe, & a very short and sure

* 1. Cor. 15. f. 55. Heb. 11. c. 25. 26.

sure passage into heauen, whether we ought to folow our guide without feare, which as he was not destroyed by death, so will he also not suffer vs to perish. Wherfore the godly ought now no more to shrinke or quake * for feare of death, which is to them the refuge from all the labors, cares, and euilles of this lyfe, and their leader to heauen.

* Joh. 11. b. 11. 1. Cor. 15. c. 18. 1. Thes. 4. c. 13. 14.

*Ma.* Commeth there any other profite to vs by the death of Christ?

Sch. In them that through fayth are of one bodie with Christ, croked * affections and corrupt desires, which we call the lustes of the fleshe, are as it were crucified with hym, and dye, so as they haue no more dominion in our soules.

* Rom. 6. a. 4. 7. b. 11. 12. 13. d. 22. § 8. a. 1. 2. b. 10. 11. 13. Colos. 2. c. 13.

*Ma.* Why is the Romane gouernor, vnder whom he suffred, expressly named?

Sch. First the certaine expressing of the persons and times bringeth credite to the matter. Secondly the very thing it self declareth that Christ tooke our nature vpon hym at hys due time, the very time limited and appointed by God, that is, when the * scepter was transferred from the issue of Juda, to the Romanes, and * to foreine kinges that held the kingdome of sufferance vnder the Romane Empire. Moreouer it had bene long before foreshewed by God, that Christ shold be * deliuered to the Gentiles to execution, and shoulde suffer death by the iudges sentence.

* Gen. 49. b. 10. Dan. 9. g. 25.
* Luc. 2. a. 1. § 3. a. 1.
* Psal. 2. a. 2. Luc. 18. f. 31. 32. § 24. c. 26.

*Ma.* Why so?

Sch. He beyng gyltlesse was condemned by the iudges sentence, that he myght * before the heauenly iugement seate acquite and entierly re-

* Esa. 53. b. 3. 8. Ro. 5. a. 1. 6. 8. § 8. a. 1. 2. Cor. 5. d. 18. 21. 1. Pet. 3. d. 18.

store vs that were gylty, whose cause was conuicted and condemned by the iugement of God. For if he had been murdered by theues, or slayne with sword by priuate men in an vproze or sedition, such death could haue had no forme of satisfaction and recompense.

* Mat.27.c.19. Marc.15.b.10. Luc.23.b.14. Joh.18.g.38.

*Ma.* But Pilate * did beare witnesse of hys innocencie.

* Esa.53.a.9. Joh.1.c.29.36. 1.Pet.3.b.18.

Sch. Pilate dyd well to beare such witnesse of hym, * sith he euidently knew hym innocent. For if he had ben gylty, he had not ben fitt nor mete to beare and pay the paines of the sinnes of other, and to appease God toward sinners. But the same Pilate accombred with the continuall and agreable cryeng out of the Iewes, * and weryed and ouercome with their importunate outcries, did afterward accordyng to the peoples mynde and request condemne innocent Christ. Wherby it is plaine that he was not punished for hys owne sinnes, * which were none at all in hym, nor suffered paines due to him self, but did beare and pay the paines due to mens wickednesse, not due to him selfe, which of hys owne will he toke vpon hym, sufferyng for them by hys willyng death, and with his owne giltlesse bloud washyng away the spottes of our offenses.

* Mat.27.b.18. Luc.23.b.13.21.23.24.

* Esa.53.a.4.7. 1.Pet.2.b.24. & 3.b.18

*Ma.* But for what cause did the people so bitterly and throughly hate a man of so great and singular vprightnesse and innocencie?

* Mat.27.b.18. Marc.15.a.10.

Sch. The * Priestes, Pharisees and Scribes, burnyng with the fire of enuie, when they could * not abyde the face and light of the truth,

* Mat.17.b.12. Luc.20.c.19. Joh.2.a.40.45. & 11.f. 47.

* in-

* incensed the hatred of the vnwise multitude agaynst the rescuer and defender of the truth. *Mat.27.c.20. Mar.15.b.11.

*Ma.* Sithe he was condemned by the iudges sentence, why dost thou say that he dyed of hys owne will?

Sch. If the Pharisees, Scribes, or other Iewes, or they all together, had had power of life and death vpon Christ, they had long before hastened hys death, * for they oftentimes before had conspired hys death and destruction. Yea and also where they had determined to differre the execution till an other tyme, because the feast of * Sweete bread was now at hand, which feast the Iewes were accustomed verely to kepe holy with most great religiousnesse and solemnitie, they could not bring that intent to passe, but that he suffred euen hard before the feast day, in a time most vnseasonable for them, but appointed by God for thys purpose. Whereby sufficiently appeareth, that no gouernance of these thinges and times was in their hand and power, but that * of hys owne will, not compelled by any force, he suffered this death for our saluation. * Luc.11.g.53.& 20.d.19. Joh.8.g.59.& 11.g.53.57. * Mat.26.a.4. Marc.14.a.1. * Esa.53.b.7.d.12. Mat.20.d.28.g 26.f.53. Joh.10.d.17.

*Ma.* Why did God specially appoint that day for hys death?

Sch. That by the very time also it might be perceaued, that Christ is that * Paschall Lambe, that is to say, the truely chaste and pure lambe, that should be slaine, and yelde him selfe the most acceptable sacrifice to hys father for vs. * Mat.26.a.2. Luc.22.a.1.7. Marc.14.a.1. 1.Cor.5.c.7. Heb.7.d.27.

*Ma.* Sithe he had the power to choose hys owne death, why would he be crucified rather than suffer any other kinde of death?

* Esa.53.b.12. Mat.26.b.39.42. Marc.14.c.28. Luc.22.b.37. Joh.3.b.14.

Sch. First for his fathers will, wherunto he *conformed himselfe, and which had bene long afore in olde tyme vttered and declared by God by so many prophecies, and oracles, signes and tokens. Moreouer his will was to suffer all extremitie for vs that had deserued all extremitie. For

* Deu.21.b.23. Gal.3.b.13.

that kinde of death was all other * most accursed and abhominable, which death yet he chefely chose to dye for vs, to the entent to take vpon him selfe the greuous curse, wherein our sinnes had bound vs, and thereby to deliuer vs from

* Esa.53.2010. Psal.22.a.6.7.c.12. 13.&c. Mat.26.g.67.& 27.c. 31.26.28.b.34.38.c. 44.f.48. Phil.2.a.7.8.

the same curse. For all * spitefull handelinges, all reproches and tormentes for our saluation, he compted light and as thinges of nought, and so was contented to be despised, an abiect, and to be accompted the basest of all men, that he might restore vs, which were vtterly vndone, to the hope of saluation that we had lost.

*Ma.* Hast thou any more to say of the death of Christ?

* Esa.53.a.6. Psal.22.a.1. Mat.26.b.38.& 27.f. 46. Luc.22.b.43.

Sch. That Christ * suffered not only a common death in sight of men, but also was touched with the horror of eternall death: he fought & wastled as it were hand to hand with the whole army of hell: before the iudgement seat of God he put himselfe vnder the heauy iudgement and greuous seueritie of Gods punishment: he was driuen into most hard distresse: he for vs suffred and went through horrible feares, and most bitter greefes of minde, to satisfie Gods iust iudgement in all thinges and to appease his wrath.

* Esa.53.a.4.5.b.8. 1.Joh.3.b.18.

For * to sinners, whose person Christ did beare beare, not only the sorrowes and paines of present

sent death are due, but also of death to come and euerlasting. So when he did take vpon him and beare both the giltinesse and iust iudgement of mankinde which was vndone and alredy condemned, he was tormented with so great trouble and sorrow of minde, that * he cryed out, my God, my God, why hast thou forsaken me?

* Psal.22.a.1.6. Mat.27.f.46.

*Ma.* Is not the sonne of God hereby dishonored, and touched with some note of desperation?

Sch. He suffred all these thinges * without any sinne, much lesse did any desperation possesse his soule. For he neuer cessed in the meane time * to trust in his father, and to haue good hope of hys safetie. And being beset round about with feare he was neuer dismayed or ouerwhelmed with sorrow. And * wrestling with the whole power of hell, he subdued and ouercame all the force that stoode agaynst him, and all the furious and violent assaultes. And all these he tooke vpon him and vtterly destroyed them. And himselfe remayned neuertheless most blessed, and imparted his blessednesse to vs that put our trust in him. * For if we had not by this his blessed death obteined saluation and life, we had all perished for euer in euerlasting death.

* 1.Pet.2.b.22.

* Mat.26.b.42. Luc.23.b.46. Heb.5.b.7.

* Ose.13.b.14. 1.Cor.15.b.26.g.54.55 Col.1.c.13.14. 2.Tim.1.c.10. Heb.2.b.14.15.

* Joh.3.b.14. Eph.2.c.12. Colos.1.c.13. Heb.2.b.14.

*Ma.* But how could Christ being God, haue so great sorrow of minde and fearefulnesse?

Sch. This came to passe according to the * state of his humane nature, hys Godhed in the meane time not putting forth the force of his power.

* Mat.26.b.41. Rom.8.a.3. 1.Pet.4.a.1.

*Ma.* Now rehearse me briefely & in a summe these most large benefites which the faythfull receiue of the death of Christ and hys most greuous paine.

Sch. Briefely, with the * one onely sacrifice of his death, he satisfied for our sinnes before God, and appeasing the wrath of God made vs at one with him: with his bloud as with * most pure washing, he hath washed and cleansed away all the filth and spottes of our soules: and defacing with euerlasting * forgetfulnesse the memorie of our sinnes that they shall no more come in the sight of God, he hath cancelled, made voyde, and done away the * handwriting wherby we were bound and conuicted, and also the decree by the sentence whereof we were condemned. All these thinges hath he done by his death, both for the lyuing, and for the dead * that trusted in him while they lyued. Finally by the strength of his death he so * bridleth and subdueth in them that cleaue wholly to him by fayth, the lustes which otherwise are vnbridled and vntamed, and so quencheth the burning heate of them, that they more easily obey and yelde to the spirit.

* Heb.7.b.27.§ 9.8. 12.§ 10.c.12.14.
* Heb.9.b.14. 1.Joh.1.b.7. Apoc.1.b.5.
* Psa.32.a.1.2. Rom.4.b.7.8. Heb.10.c.17.
* Colo.2.c.14.
* Joh.3.c.16.§ 11.c.25. 26.
* Rom.6.a.4.7.b.11. &c. § 8.a.1.2.3.b.10. 11.&c. Colos.2.c.13.

*Ma.* Why doest thou also adde that he was buried?

Sch. His * dead and spritelesse body was layed in graue, that his death should be more euident, & that all men might certainly know it. For if he had biandby reuiued, many would haue brought his death in debate and question, and so might it seme that it was likely to proue doutfull.

* Esa.53.b.9. Mat.12.c.40.§ 27.§. 59.60. 1.Cor.15.a.4.5.

*Ma.* What meaneth that which foloweth of hys descending to hell?

Sch. That as Christ in his bodie descended into the bowels of the earth, so in hys soule seuered from the bodie he descended into hell: and that therewith also the vertue and efficacie of his

hys death so pearced * through to the dead, and to very hell it selfe, that both the soules of the vnbeleuyng felt their most painefull and iust *damnation for infidelitie, and Satan him selfe the *prince of hell, felt that all the power of hys tyrannie, and darkenesse, was weakened, banquished, and fallen to ruine: on the other side, *the dead which, while they liued, beleued in Christ, vnderstode that the worke of their redemption was now finished, & vnderstode and perceiued the effect and strength thereof with most swete and assured comfort.

* 1.Pet.3.d.19.

* Ioh.3.d.36.

* 1.Cor.15.g.55. Col.1.c.13.14. Heb.2.f.14.15.

* Ioh.5.e.25.& 11.f. 25.26. Rom.14.b.9. Col.1.c.19.20.

*Ma.* Now let vs go forward to the rest.

Sch. The thyrd day after, *he rose againe: and by the space of fortye dayes oftentymes shewed him selfe alyue to them that were hys, and was conuersant among hys disciples eatyng and drinking with them.

* Mat.28.b.6.9. Mar.16.b.6.9. Luc.24.a.6.7.b.14.15. Ioh.20.c.14.d.19.20. 26.& 21.a.1.4. Act.1.a.3.4.& 2.d.24. 32.

*Ma.* Was it not enough that by hys death we obteine deliuerance from sinne, and pardon?

Sch. That was not enough if ye consider either hym or our selues. For if he had not risen agayne, he could not be thought to be *the sonne of God. Yea and the same dyd they that saw it when he hong on the crosse, reproch hym with and obiect agaynst hym. He *saued other (sayd they) hym selfe he can not saue. Let hym now come downe from the crosse & we will beleue hym. But now, rising from the dead, to eternitie of lyfe, he declared a greater *power of hys Godhed, than if in descendyng from the crosse he had fled from the terrors of death. To dye *certainely is common to all: and though some for a tyme haue a-

* Rom.1.a.4.

* Mat.27.c.40.41.42. Mar.15.c.30. Luc.23.d.35.37.

* Rom.1.a.4.

* Heb.9.g.27.

uoyded death intended agaynst them, yet to lose or breake the bondes of death ones suffered, and by hys owne power to rise alyue agayne, that is the proper doyng of the onely sonne of God Jesus Christ the author of lyfe, by which * he hath shewed hym selfe the conquerer of sinne and death yea and of the deuill hym selfe.

* Rom.1.d.4.§ 6.d.4. 9. § 14.d.9. 1.Cor.11.§.14.15.17. Eph.1.d.20. Col.1.c.17.18. 1.Joh.3.d.8. Heb.2.d.14.

*Ma.* For what other cause rose he agayne?

Sch. That the prophecies of * Dauid and of other holy prophetes might be fulfilled, which told before, that neither hys bodie should be touched with corruption, nor his soule be left in hell,

* psal.16.d.10. Act.13.d.40. Act.2.d.26.31.

*Ma.* But what profites bryngeth it vnto vs, that Christ rose agayne?

Sch. Manifold and diuerse. For therof commeth to vs * righteousnesse, which before we lacked: thense commeth to vs endeuour of * innocencie, which we call newnesse of lyfe: thense commeth to vs power, vertue, and strength to lyue well and holily: thense haue we hope that * our mortall bodies also shall one day be restored from death and rise whole agayne. For if Christ hym selfe had ben * destroyed by death, he had not bene our deliuerer. For what hope of safetie should we haue had left by hym that had not saued hym selfe? It was therfore mete for the person which the Lord dyd beare, and a necessarie helpe for vs to saluation, that Christ should * first deliuer hym selfe from death, and afterward that he should breake and pull in sonder the bandes of death for vs, & so that we might set the hope of our saluation in his resurrection. For it can not be, * that Christ our head rising againe should

* Rom.6.d.4.5.d.11. 12.13. Col.3.c.1.2.

* Joh.11.c.25. Rom.8.d.11. 1.Cor.15.c.20 21.22.

* 1.Cor.15.c.13.14.16. 17.

* Rom.8.d.11. 1.Cor.15.d.11.12.d.20. 21. 1.Pet.1.d.3.

* Eph.1.d.22.§ 4.1. 15.16.c.2.d.23. Col.1.d.18.

should suffer vs the members of hys bodie to be consumed and vtterly destroyed by death.

*Ma.* Thou hast touched, my childe, the principall causes of the resurrection of Christ. Now would I heare what thou thinkest of hys ascending to heauen.

Sch. He being couered with a cloud spred about hym, in sight of hys Apostles * ascended into heauen, or rather aboue all heauens, where he sitteth on the right hand of God the father.

* Mar.16.b.19. Luc.24.g.51. Act.1.b.9.10.

*Ma.* Tell me how this is to be vnderstoode?

Sch. Plainely, that Christ * in his bodie ascended into heauen, where he had not afore bene in hys bodie, and left the earth where he had afore bene in hys bodie. For in hys nature of Godhed, which filleth all thinges, both he euer was in heauen, and also with the same, and with hys spirite, * he is alway present in earth with hys Church, and shall be present till the end of the world.

* Joh.14.c.19.& 16.b. 10.c.16.b.28.

* Mat.28.c.20.& 18. b.20.

*Ma.* Then thou sayest that there is one maner of hys Godhed, and an other of hys Manhode.

Sch. Yea forsothe, maister. For we neither make of hys Godhed a bodie, nor of hys bodie God. For hys Manhode is * a creature, hys Godhed not created. And the holy Scriptures witnesse that his * Manhode was taken vp into heauen, and abideth in heauen: but * hys Godhed is so euery where, that it filleth both heauen and earth.

* Esa.7.c.14. Mat.1.a.2.b.23. Luc.2.a.7.f.40.g.52. 53. Joh.1.a.3.b.14. Gal.4.a.4.

* Marc.16.b.19. Luc.24.g.51. Act.1.b.9.10.g 3.b.21. Ephes.4.b.10.

* Joh.1.a.3.g 16.c.17. 1.Cor.15.b.28. Eph.1.b.23. Col.1.c.16.17.

*Ma.* But doest thou say that Christ is in any wise present with vs in bodie.

Sch. If we may liken great thinges to small, Christes bodie is so present to our faith, as the

Sunne when we see it, is present to our eye. For no one thing subiect to our senses commeth more nere to the likenesse of Christ, than the Sunne: which though it still abide in the heauen, and therefore in very deede toucheth not the eye, yet the bodie of the Sunne is present to the sight, notwithstanding so great a distance of place betwene. So the bodie of Christ, which by his ascending is taken vp from vs, * and hath left the world and is gone to hys father, is in deede absent from our senses: yet our fayth is *conuersant in heauen, & beholdeth that sonne of righteousnesse, & is verily in presence with it there present, like as our sight is present with the bodie of the Sunne in the heauen, or as the Sunne is present with our sight in earth. Moreouer as the Sunne is with hys light present to all thinges, so is also Christ with hys Godhed, spirite, and power, *present to all and filleth all.

* Joh. 14. c. 19. & 16. b. 10. d. 28.

* Act. 7. g. 55. Col. 3. a. 1. Heb. 4. d. 16. & 10. d. 22 & 11. a. 1. 3.

* Mat. 28. d. 20. 1. Cor. 15. d. 28. Eph. 1. d. 23. Col. 1. c. 17. 18.

*Ma.* Now as touching Christ, what doest thou chiefely consider in his ascending and sitting at the right hand of his father?

Sch. It was mete, that Christ,* which from the hyest degree of honour and dignitie, had descended to the basest estate of a seruaunt, and to the reproche of condemnation and shamefull death, should on the other side obteine most noble glorie and excellent estate, euen the same which he had before, that hys glorie and maiestie might in proportion answere to hys basenesse and shame. Which thing S. Paule also writing to the Philippians, doth most plainely teach. * He became (sayth he) obedient vnto the death, euen the death of the Crosse. And therefore God made him

* Phil. 2. a. 6. 7. 8.

* Phil. 2. d. 8. 9. 10. Ephe. 1. d. 20. 21. 22. 23. Colos. 1. c. 18. Heb. 2. b. 9.

him the head of the Church, anaunced hym aboue all principalities, endowed hym with the dominion of heauen and earth to goueme all thinges, exalted hym to the hyest heighth, and gaue hym a name that is aboue all names, that at the name of IESVS euery knee shoulde bowe, both of thinges in heauen, earth, and hell.

*Ma.* When thou nameſt the right hand of God, and ſittyng, doeſt thou ſuppoſe and imagine that God hath the ſhape or forme of a man?

Sch. No forſoth, maiſter. But bicauſe we ſpeake of God among men, we do in ſome ſort after the maner of men, expreſſe therby how Chriſt hath receiued the kyngdome geuen hym of his father. For * kynges vſe to ſet thē on their right hands to whom they vouchesaue to do hieſt honor, & make lieutenantes of their dominion. Therfore in theſe wordes is meant that God the father * made Chriſt his ſonne the head of the Church, and that by hym his pleaſure is to preſerue them that be his, and to goueme all thynges vniuerſally.

* 3. Reg. 2. d. 19. Pſal. 110. d. 1. Mat. 20. d. 21.

* Eph. 1. d. 22. & 4. d. 15. 16. & 5. d. 23. Col. 1. d. 18.

*Ma.* Well ſayd. Now what profite take we of hys aſcendyng into heauen, and ſittyng on the right hand of his father?

Sch. Firſt Chriſt, as he had deſcended to the earth, as into baniſhment, for our ſake, ſo when he went vp into heauen hys fathers inheritance, he entred in our name, * makyng vs à way and entrie thether, and openyng vs the gate of heauen which was before ſhut agaynſt vs for ſinne. For ſith Chriſt our hed hath caried with hym our fleſh into heauen, * he ſo mighty and louyng a hed, will not leaue vs for euer in earth that are members of hys bodie. Moreouer * he being pre-

* Joh. 14. d. 2. 2. Cor. 5. d. 1. Ephe. 2. d. 18. Heb. 10. d. 19. 20. 21.

* Joh. 17. d. 24. Eph. 1. d. 22. 23. & 4. d. 15.

* Joh. 16. d. 16. Rom. 8. f. 34. Heb. 7. d. 25. & 9. g. 24. 1. Joh. 2. d. 1.

sent in the sight of God, & commendyng vs vnto hym, and makyng intercession for vs, is the patrone of our cause, who beyng our aduocate our matter shall not quaile.

*Ma.* But why did he not rather tarry with vs here in earth?

Sch. When he had fully perfourmed * all thynges that were appointed hym of hys father and which belonged to our saluation, he neded not to tarry any longer in earth. Yea also, all those thynges he doth beyng absent in bodie, which he should do if he were bodily present, he preserueth, comforteth and strengtheneth, correcteth, restraineth, & chasteneth. Moreouer, as he promised, * he sendeth down hys holy spirite from heauen into our hartes, as a most sure pledge of hys good will, by which spirite he bringeth vs out of darknesse and myst into open light, he geueth sight to the blindenesse of our myndes, he chaceth sorrow out of our hartes and healeth the woundes therof, and with the * diuine motion of his spirite he causeth that lookyng vp to heauen we raise vp our mindes and hartes from the ground, from corrupt affections and from earthly thyngs vpward to the place where Christ is at the right hand of hys father, that we thinkyng vpon and beholdyng thynges aboue and heauenly, and so raysed vp and of vpright minde we contemne these our base thynges, lyfe, death, richesse, pouertie, and with lofty and hye courage despise all worldly thinges. Finally this may be the summe, that Christ sittyng on the right hand of God doth with his * power, wisedome, and prouidence, rule and dispose the world, moue, gouerne and

* Ioh.14.b.31.& 17.a. 4.& 19.f.40.

* Ioh.14.b.16.b.26. & 16.d.7.c.13. Rom.5.a.5.& 8.b. 9.c. 16. 1.Cor.12.a 4.3. 2.Cor.1.a.22. Eph.1.b.17.

* Rom.8.a.4.34. Col.3.a.1.2. Eph.4.b.22.30.

* Act.2.b.28. Mat.28.b. Ioh.17.a.2. Eph.1.b.20.21. Phil.2.b.9.10.11.

and order all thynges, and so shall do, till the frame of the world be dissolued.

*Ma.* Sith then Christ beyng in his bodie taken vp into heauen, doth yet not forsake hys here in earth, they iudge very grossely that measure his presence or absence by hys bodie onely.

Sch. Yea truely. For thynges that are not bodily, can not be subiect to sense. Who euer saw his owne soule? No man. But what is present, what nerer, what closer ioyned, than euery mans soule to hym selfe? * Spirituall thynges are not seen but with the eye of the spirit. Therfore who so will see Christ in earth, let hym open hys eyes, not of his bodie, but of hys soule and of faith, and he shall see hym present whom the eye seeth not.

* Joh.2.g.12.§14.c.21. Col.3.a.1. Eph.1.b.17.18.

*Ma.* But with whom doth faith acknowledge that he is peculiarly and most effectually present?

Sch. The eye sight of fayth shall espie hym present, yea and in the middest, whersoeuer * two or three are gathered together in hys name: it shall see hym present with them that be hys, that is, with all the true godly, euen to the end of all worldes. What sayd I? it shall see Christ present, yea euery godly person shall both see and feele hym dwellyng in hym selfe, euen as hys owne soule. For he * dwelleth and abydeth in that mans soule that setteth all hys trust and hope in hym.

* Mat.18.c.19.g.20.§ 28.b.20. Joh.14.b.18.23.

* Joh.14.a.23. Eph.3.b.16.17. Col.3.b.11.

*Ma.* Hast thou yet any more to say hereof?

Sch. * Christ by ascending and sitting on the right hand of hys father hath remoued, and throughly rooted vp out of mens hartes * that false opinion, which sometyme hys * Apostles

* Luc.7.a.13.§ 13.b.20.21. Joh.6.b.15.

* Mat.20.c.21. Luc.24.b.21. Act.1.a.6.

them selues had conceiued, namely that Christ should reigne visible here in earth, as other kynges of the earth and worldly princes do. The Lord would * pull this erroz out of our myndes, and haue vs to thinke moze hyely of hys kyngdome. Therfoze hys will was to be absent from our eyes and from all bodily sense, that by this meane our * fayth may be both stirred vp and exercised to behold hys gouernance and prouidence that is not perceiued by bodily sense.

* Ioh.16.g.16.

* Eph.1.b.18. Col.3.a.1.2.

*Ma.* Is there any other reason why he withdrew him selfe from the earth into heauen?

Sch. Sith he is prince not of some one land * but of all landes of the world, yea and of * heauen also, and Lord both of quicke & dead, mete it was that he should gouerne his kyngdome in order vnknowen to our senses. For if he should be within the reach of sight, then must he nedes change place & seate, and * be drawen now hether now thether, and now & then remoue into sondry contreys, to do hys affaires. For if in one moment of tyme he were euery where present with all men, then should he seme not to be a man but some ghost, and not to haue a verie bodie but imaginatiue, or (as Eutyches thought) that his bodie was turned into his Godhed, that it might be thought to be euery where. Whereof would byandby arise infinite false opinions, all which he hath dryuen away with carieng his bodie vp whole into heauen, and hath deliuered mens myndes from most foule errors. Yet in the meane tyme, though he be not seen of vs, he wonderously * ruleth and gouerneth the world, with most hye power and wisedome. It is for men to gouerne

* Mat.28.b.18. 1.Cor.15.b.24.25.27. 28.

* Rom.14.b.9. Phil.2.b.9.10.

* Luc.4.c.10.11.

* Mat.28.b.8. Phil.2.b.9.10. Apoc.11.b.15.

uerne and order their common weales after a certaine order of men, but for Christ, that is, the sonne of God, to do it after the maner of God.

*Ma.* Thou hast touched certaine of the chiefe of the infinite, and vnmeasurable benefites, the fruite wherof we receaue by the death, resurrection, and ascension of Christ: for the whole can not be conceaued by the minde & hart of man, much lesse in any wise be expressed with wordes & vtterance. But yet thus farre will I trye thy conning in thys matter, to haue thee set me out briefely and in a summe the chiefe principall pointes wherunto all the rest are referred.

Sch. Then I say, that both of these and of the other doinges of Christ we take two kindes of profite. The one, that what soeuer thinges he hath done, he hath done them all for our benefite, euen so farre as that they be * as much our owne, so that with stedfast and liuely fayth we cleaue vnto them, as if we our selues had done them. He was crucified, and we also are crucified with hym, and our sinnes punished in hym. He dyed and was buried, we also together with our sinnes are dead and buried, and that so as all the remembrance of our sinnes is for euer forgotten. He rose from death, and we also are risen againe with hym, being so made partakers of hys resurrection and life, that from thence forth death hath no more dominion ouer vs. * For in vs is the same spirite which raised Jesus Christ from the dead. Finally, beside that since his ascension, we haue most abundantly receaued the * giftes of the holy Ghost, he hath also lifted and caried vs vp into heauen with hym, that we might as it were with our head, take possession therof. These

* Esa. 9. d. 8. 1. Cor. 13. f. 48. 49. Rom. 6. d. 6. 7. 8. f. 32. § 13. d. 14. Gal. 2. d. 20. § 3. d. 27. Heb. 3. f. 14. § 10. f. 17.

* Rom. 8. d. 11.

* Eph. 4. d. 8.

thinges in deede are not yet seen, * but then shall they be brought abrode into light, when Christ which is the light of the world, in whom all our hope and wealth is set and settled, shining with immortall glorie, shall shewe him selfe openly to all men.

* Joh.8.b.12. Rom.8.c.24. 1.Cor.1.d.30. Col.1.a.3.& 2.a.3.& 3.a.4.b.11. 1.Pet.1.a.4.

*Ma.* What maner of profite is the other which we receaue of the doinges of Christ?

Sch. That Christ hath set hymselfe for * an examplar for vs to follow, to frame our life according thereunto. Where Christ dyed for sinne, and was buried, he but once suffered the same. Where he rose againe and ascended into heauen, he but once rose againe, and but once ascended, he now dyeth no more, but enioyeth eternall life, and reigneth in most hye and euerlasting glorie. So * if we be once dead & buried to sinne, how shall we hereafter liue in the same? If we be risen againe with Christ, if by assured fayth and stedfast hope we be conuersant with hym in heauen, then ought we from hence forth to bend all our cares and thoughtes vpon heauenly, diuine, and eternall thinges, not earthly, worldly, and transitorie. And as we haue * heretofore borne the image of the earthly man, we ought from hence forth to put on the image of the heauenly man, quietly and patiently bearing, after his example, all sorrowes and wronges, and following and expressing hys other diuine vertues so farre as mortall men be able. And whereas Christ our Lorde neuer ceasseth to do vs good, continually to entreate for and to craue hys fathers mercie for vs, to geue vs hys holy spirite, and wonderfully and continually to garnish his Chirch with most

* Joh.13.b.15. 1.Pet.2.d.21. 1.Joh.2.a.6.

* Rom.6.a.2.3.c.10. Gal.2.d.19. Col.2.d.20.& 3.a.1. 2.Cor.2.b.11.

* Rom.8.f.20. 1.Cor.15.f.47.48.49.

moſt liberall giftes, it is mete that * we in like maner with our whole endeuour ſhould helpe our neighbour, and that we be bound to all men in moſt ſtreight bondes of loue, concorde, and moſt nere frendſhip ſo much as ſhall lye in vs, and ſo to be * wholly framed after the maners of Chriſt as our onely examplar.

* Ioh.13.b.14.c.15.b. 12. Eph.5.a.2. Heb.12.b.14.

* Gal.2.b.20. 1.Per.2.b.21. 1.Ioh.2.a.6.

*Ma.* Are we not hereby alſo put in minde of our dutie toward Chriſt?

Sch. We are in deede admoniſhed that we * obey & follow the will of Chriſt, whoſe we are wholly, and whom we profeſſe to be our Lorde: that we ſo agayne on our part and with all our affection loue, eſteme, & embrace Chriſt our Sauiour which ſhewed vs ſuch dere loue while we were yet his enemies, as his moſt entier loue toward vs could not poſſibly be encreaſed: that we hold Chriſt derer vnto vs than our ſelues: that to Chriſt, which hath ſo geuen himſelfe wholly to vs * we agayne yeld our ſelues wholly and all that is ours: that we eſteme richeſſe, honors, glory, our countrey, parentes, children, wyues, and all dere pleaſant and delitefull thinges, of no value in comparison of Chriſt, and accompt light and deſpiſe all dangers for Chriſt: finally that we loſe our life and our very ſoule, rather than forſake Chriſt and our loue and dutie toward him. For happy is the death that being due to nature, is chiefely yelded for Chriſt, for Chriſt I ſay, which offred and yeelded him ſelfe to willing death for vs, and which being the author of life both will and is able to * deliuer vs being dead from death and to reſtore vs to life.

* Rom.5.b.8.10. 2.Cor.5.b.15. 1.Theſ.5.b.10.

* Mat.10.b.19.37. & 16.b.25. Luc.9.c.23.24. & 14. f.26.

* Mar.8.b.35.

*Ma.* Goe forward.

Sch. We are furthermore taught, purely and sincerely to worship Christ the Lord now reigning in heauen, not with any * earthly worship, wicked traditions, and colde inuentions of men, but with heauenly and * very spirituall worship, such as may best beseme both vs that geue it and him that receiueth it, euen as he honored and honoreth his father, seing that all in one we geue the same honor to his father. For he that * honoreth Christ, honoreth also his father, whereof he him selfe is a most sure and substantiall witnesse.

* Mat. 15. a. 3. 6. 8. 9. Ioh. 4. b. 21. 22.

* Ioh. 4. a. 23. 24.

* Ioh. 5. b. 23.

*Ma.* Now I would heare thee tell me shortly what thou thinkest of the last Iudgement and of the end of the world.

Sch. Christ shall come * in the cloudes of the heauen, with most hye glory and with most honorable and reuerend maiesty, wayted on and beset with the company and multitude of holy Angels. And at the horrible sound, and dredfull blast of trumpet all the dead that haue liued from the creation of the world to that day, shall rise agayne with their soules and bodies whole and perfect, and shall * appere before his throne to be iudged, euery one for him selfe to geue accompt of their life, which shalbe examined by the vncorrupted and seuere iudge according to the truth.

* Mat. 24. a. 29. 30. & 25. c. 31. 1. Cor. 15. g. 52. 1. Thes. 4. b. 16.

* Rom. 14. b. 10. 12. 1. Cor. 4. a. 4. 5. 2. Cor. 5. b. 10.

*Ma.* But seing the day of iudgement shalbe in the end of the world, and death is limited and certainely apointed for all, how doest thou in the Crede say that some shall then be quicke or aliue?

Sch. Saint Paul teacheth * that they which then shall remayne aliue, shall sodeinly be changed and made new, so that the * corruption of their bodies beyng taken away and mortalitie remoued,

* 1. Cor. 15. g. 51. 1. Thes. 4. b. 17.

* 1. Cor. 15. c. 42. 43. g. 51. 54. Phil. 3. b. 21.

remoued, they shall put on immortalitie, and this change shalbe to them in stede of a death, because the endyng of corrupted nature shalbe the beginnyng of a nature vncorrupted.

*Ma.* Ought the godly at thinkyng vpon this iugement be striken and abashed with feare, and to dread it and shrinke from it?

Sch. No. For he shall geue the sentence, which was once by the iudges sentence condemned for vs, to the end that we commyng vnder the greuous iudgement of God should not be condemned but acquited in iugement. He I say shall pronounce the iudgement in whose faith and protection we are, and which hath taken vpon hym the defense of our cause. Yea * our consciences are therefully stayed with a most singular comfort, and in the middes of the miseries and woes of this lyfe, do leape for ioy that Christ shall one day be the iudge of the world. For vpon this hope we chiefly rest our selues, that then at last we shall with vnchangeable eternitie possesse that same kyngdome of immortalitie and euerlastyng lyfe, in all partes fully and abundantly perfect which hetherto * hath ben but begonne, and which was ordeined and appointed for the children of God before the foundations of the world were layd. But the * vngodly, which either haue not feared the iustice and wrath of God, or haue not trusted in hys clementie and mercie by Christ, and which haue persecuted the godly by land and sea, and done them all kyndes of wrong, and slayne them with all sortes of tormentes and most cruell deathes, shall with Sathan and all the deuils be cast into the prison of hell appoin-

* Rom.8.c.9.23.g.32. 39. 1.Cor.1.b.7. Phil.3.b.20. Tit.2.b.13. 2.Pet.3.c.12.

* Mat.25.g.34. 1.Cor.15.c.9.10.g 13. f.42.43.g.53.54.

* Mat.8.b.12.g 22.b. 13.g 25.c.30.41. Heb.10.c.26.27. Iud.6.7.8. Apoc.14.b.10.11.g 19. b.20.g 20.c.10.b.14. g 21.c.12.

ted for them, the reuenger of their wickednesse and offenses, and into euerlastyng darkenesse, where beyng tormented with conscience of their owne sinnes, with eternall fire, and with all and most extreme execution, they shall pay and suffer eternall paines. For, that offense which mortall men haue done agaynst the vnmeasurable and infinite Maiestie of the immortall God, is worthy also of infinite and euerduryng punishment.

*Ma.* To the last iudgement is adioyned the end of the world, whereof I would haue thee speake yet more plainly.

Sch. The Apostle declareth that the end of the world shall be thus. The * heauen shall passe away lyke a storme, the elementes with heate shalbe molten, the earth and all thynges in it shalbe inflamed with fire, as if he should say, the tyme shall come when this world burnyng with heate, all the corruption therof (as we see in gold) tried out by fire, shall be wholly fyned, and renewed to most absolute and hye perfection, and shall put on a most beautifull face which in euerlastyng ages of worldes shall neuer be changed. For this is it that Saint Peter sayth, * we looke for, accordyng to the promise of God, a new heauen and a new earth, wherin righteousnesse shall inhabite. Neither is it vncredible, that as sinne, so the * corruption of thynges, and changeablenesse, and other euilles growen of sinne, shall once at the last haue an end. And this is the summe of the second part of the Christian fayth, wherein is conteined the whole storie of our redemption by Jesus Christ.

* Mat.24.c.29.30.b. 35.
2.Pet.3.c.10.11.&c.

* 2.Pet.3.c.13.

* Rom.8.c.19.22.&c.
2.Pet.3.c.13.
Apoc.21.a.1.

Conclusion.

*Ma.* Sithe then thou hast now spoken of God the father

father the creator, and of his sonne Iesus Christ the Sauiour, and so hast ended two partes of the Christian confession, now I would heare thee speake of the third part, what thou beleuest of the HOLY GHOST.

The third part of the Crede.

The Holy Ghost.

Sch. I confesse that he is the * third person of the most holy Trinitie, procedyng from the father & the sonne before all beginning, egall with them both, & of the very same substance, and together with them both to be honored and called vpon.

* Mat.28.d.19. Joh.14.d.26.& 15.d.26.& 16.d.7.& 20.f.22 Act.5.a.3.4.

*Ma.* Why is he called Holy?

Sch. Not onely for his owne holinesse, which yet is the hyest holynesse, but also for that by hym the elect of God and * the members of Christ are made holy. For which cause the holy Scriptures haue called hym the spirite of sanctification.

* Rom.1.a.4.& 15.d.16. 2.Thes.2.c.13. Tit.3.b.5. 1.Pet.1.a.2.

*Ma.* In what thynges doest thou thinke that this sanctification consisteth?

Sch. First we are by his instinct and breathyng * newly begotten, and therfore Christ sayd that we must be borne agayne of water and the spirit. Also by hys heauenly breathyng on vs, God the father doth * adopt vs his children, & therfore he is worthily called the spirit of adoption. By his expoundyng, the * diuine mysteries are opened vnto vs. By his light, the eyes of our soules are made clere to vnderstand them. By his iugement, sinnes * are either pardoned or reserued. By his strength, * sinfull flesh is subdued and tamed, and corrupt desires are bridled & restrained. At his will, * manifold giftes are distributed among the godly. Finally, by hys power, our mortall bodies * shall rise alyue agayne. Briefly, what sosoeuer benefites are geuen vs in Christ, all these

* Joh.3.a.5. Tit.3.b.5.

* Rom.8.c.15.d.23. Gal.4.a.5.6.

* Joh.14.b.17.d.26.& 16.d.13. 1.Cor.2.c.10.11.d.13. Eph.1.d.17.

* Joh.20.f.22.

* Rom.8.a.4.5.&c.b.13.14.&c.e.26.

* Act.2.a.4. 1.Cor.12.a.4.7.&c.

* Rom.8.b.11.

* 1.Cor.12.a.4.7.8c. * we vnderstand, feele, and receaue by the worke of the holy ghost. Not vnworthily therfore we put confidence and trust in the author of so great giftes, and do worshyp and call vpon hym.

The iiij. part of the Crede. *Ma.* Now remaineth the fowerth part, of THE HOLY CATHOLIKE CHIRCH, of the which I would heare what thou thinkest.

The Chirch. Sch. I will bryng into few wordes, that which the holy Scriptures do hereof largely and plentifully declare. Before that the Lord God made heauen and earth, he determined to haue to hym selfe a certaine most beautifull kyngdome and most holy common weale. This the Apostles that wrote in Greke, called * *Ecclesia*, which by interpretyng the word, may fittly be called, a *Congregation*. Into this, as into hys owne citie, God did incorporate an * infinite multitude of men, which must all be subiect, seruisable and * obedient to Christ their onely kyng, and which haue all committed them selues to hys protection, and of whom he hath taken vpon hym to be defender, and doth continually maintene and preserue them. To this common weale do all they properly belong, * as many as truely feare, honor, & call vpon God, altogether applying their myndes to liue holily, and godly, and which puttyng all their trust and hope in God do most assuredly looke for the blessednesse of eternall lyfe. They that be stedfast, stable, and constant in this fayth, * were chosen and appointed, and (as we terme it) predestinated to this so great felicitie, before the foundations of the world were layed. Whereof they haue a

* Mat.16.c.18.

* Mat.28.b.19. Act.2.a.5.9. 1.Cor.12.b.13.

* Ephe.5.b.23.24.

* Act.10.d.34.35. Rom.2.b.11. Gal.6.b.15.16. Col.3.b.11.12.8c.

* Mat.16.c.18. Rom.8.c.29.30. Eph.1.a.4.5. Col.1.b.12. Tit.1.a.1.

* wit-

* witnesse within them in their soules the spirite of Christ the author and therewith also the most sure pledge of this confidence. By the instinct of which diuine spirite, I do also most surely persuade my selfe that I am also by Gods good gift through Christ freely made one of this blessed citie.

* Rom.8.b.9.c.15.16. 2.Cor.1.b.22.3.c.6.7. Eph.1.c.13.14.5.b.30.

*Ma.* It is sure a godly and very necessary persuasion. Now therfore geue me the definition of the Church that thou speakest of.

Sch. I may most briefely & truely say, that * THE CHIRCH IS THE BODY OF CHRIST.

* 1.Cor.12.b.27. Eph.1.b.23.5.b.23. Col.1.c.18.b.24.

*Ma.* Yea but I would haue it somewhat more plainly and at large.

Sch. The Church is * the body of the Christian common weale, that is, the vniuersall number and fellowship of all the faithfull, whom God through Christ hath before all beginning of time * apointed to euerlasting life.

* Rom.12.b.5. 1.Cor.12.b.12.13. c.10.b.16. 2.Cor.1.b.22. Eph.3.b.9.

* Mat.25.c.34. Eph.1.a.4.5. 2.Thes.2.a.13.

*Ma.* Why is this point put into the Crede?

Sch. Bicause if the Church were not, both Christ had dyed without cause, and all the thinges that haue bene hetherto spoken of, should be in vaine and come to nothing.

*Ma.* How so?

Sch. Bicause hetherto we haue spoken of the causes of saluation, & haue considered the foundations therof, namely, how God by the deseruing of Christ loueth vs and derely estemeth vs, how also by the worke of the holy Ghost we receiue this grace of God whereunto we are restored. But of these this is the onely effect, * that there be a Chirch, that is, a company of the godly vpon whom these benefites of God may be bestowed,

* Mat.16.c.18. Act.20.f.28. 1.Cor.12.b.12. &c. 9 14.c.12. 2.Cor.11.f.28. Eph.3.b.10.11.b.21. 5 1.b.25. 1.Tim.3.b.15.

ed, that there be a certayne blessed citie and common weale, in which we ought to lay vp and as it were to consecrate all that we haue, and to geue our selues wholly vnto it, and for which we ought not to sticke to dye.

*Ma.* Why doest thou call this Chirch holy?

* Rom.8.c.29. 1.Cor.14.f.33. Eph.1.a.4.5.b.11.

Sch. That by this marke it may be * discerned from the wicked company of the vngodly. For all those whom God hath chosen, he hath restored vnto holinesse of life and innocencie.

*Ma.* Is this holinesse which thou doest attribute to the chirch, alredy vpright and in all pointes perfect?

Sch. Not yet. For so long as we liue à mortall life in this world, such is the * feblenesse & frailtie of mankinde, we are of to weake strength wholly to shunne all kindes of vices. Therefore the holinesse of the Chirch is not yet full and perfectly finished, but yet very well begonne. But when it shall be fully ioyned to Christ, from * whom she hath all her cleannesse and pureness, then shall she be clothed with innocencie and holinesse in all pointes full and perfectly finished, as with à certayne snowywhite and most pure garment.

* Rom.8.f.26. 1.Cor.13.d.9.11.12. 2.Cor.12.b.5.9.

* 1.Cor.13.c.10.12.& 15.g.53. Eph.5.b.26. Apoc.19.b.8.& 21.a.2. 6.10.& 6.g.27.

*Ma.* To what purpose doest thou call this Chirch Catholike?

Sch. It is as much as if I called it vniuersall. For this company or assembly of the godly is not pent vp in any certayne place or time, but it conteineth and compriseth the vniuersall number of the faythfull, that haue liued and shall liue in all places and ages since the beginning of the worlde, that there may be one body of the

Mat.28.b.19. Act.2.a.5.g 10.a. 34.35. 1.Cor.12.b.13.14.

Chirch,

Chirch,* as there is one Chriſt, the onely head of the body. For whereas the Iewes claimed and chalenged to them ſelues the Chirch of God as peculiar and by lineall right due to their nation, and ſayd that it was theirs, and helde it to be onely theirs: the Chriſtian fayth profeſſeth that a* great number and infinite multitude of godly perſons, gathered together out of all countreyes of the worlde, out of all partes of all nations euery where, and all ages of all times, by the ſtrength and power of his holy worde and voice, and by the diuine motion of his heauenly ſpirite, is by God incorporated into this Chirch as into his owne citie, which all agreing together in one* true fayth, one minde and voice, may be in all thinges obedient to Chriſt their onely king, as members* to their head.

* Mat. 8. b. 11. Eph. 2. c. 12. 13. 14. &c. & 4. c. 4. 5. &c.

* Act. 1. d. 8. § 2. 20. b. 2. 9. § 10. c. 33. Col. 3. d. 11. &c.

* Eph. 4. a. 4. 5. § 3. a. 23.

* 1. Cor. 6. c. 15. Eph. 4. c. 15. 16. § 3. b. 30. Coloſ. 1. c. 18.

*Ma.* Doeſt thou thinke that they do well that ioyne to this part of the Chriſtian beliefe, that they beleue the holy catholike Chirch of Rome?

Sch. I do not onely thinke that they ioyne a wrong forged ſenſe to this place, while they will haue no man to be compted in the Chirch of Chriſt but him that eſteemeth for holy all the decrees and ordinances of the Biſhop of Rome, but alſo I iudge that when by adding afterward the name of one nation they abridge and drawe into narrowe roome the vniuerſall extent of the Chirch, which them ſelues do firſt confeſſe to be farre and wide ſpred abrode euery where among all landes and peoples, they are herein farre madder then the Iewes, ioyning and pronouncing with one breath mere contrary ſayinges. But into thys madneſſe are they driuen by a

blinde gredinesse, and desire, to shift and foyst in the Bishop of Rome to be head of the Chirch in earth, in the stede of Christ.

*Ma.* Now woulde I heare thee tell, why after the holy Chirch, thou immediatly addest, that we beleue THE COMMVNION OF SAINTES.

Sch. Because these two belong all to one thing, and are very fitly matched and agreing together. For this parcell doth somwhat more plainly expresse the conioyning and societie that is among the members of the Chirch, than which there can none be nerer. For whereas God hath as well in all coastes and countreyes, as in all times and ages, them that worship him purely and sincerely, * all they, though they be seuered and sondred by diuerse and farre distant times and places, in what nation soeuer, or in what land soeuer they be, are yet members most nerely conioyned and knitte together of one and of the selfe same bodie wherof Christ is the head. Such is the communion that the godly haue with God and among them selues. * For they are most nerely knitte together in communitie of spirite, of fayth, of sacramentes, of prayers, of forgeuenesse of sinnes, of eternall felicitie, and finally, of all the benefites that God geueth hys Chirch through Christ. Yea they are so ioyned together with most straight bondes of concord * and loue, they haue so all one minde, that the profite of any one and of them all is all one, and to this endeuour they do most bend them selues, how they may with enterchaunge of beneficiall doinges with counsell and helpe further eche other, in all thinges, and specially to atteyning of that blessed and

* Cor. 12. b. 12. 13. &c. c. 20. d. 26. Eph. 4. c. 15. 16. & 5. b. 30. Col. 1. c. 18. & 2. d. 19.

* Eph. 4. a. 3. 4. 5. &c. c. 15. 16. Col. 2. d. 19.

* Mat. 7. b. 12. & 19. c. 14. & 22. d. 39. Rom. 12. b. 5. 1. Cor. 10. f. 24. & 13. b. 5. 2. Cor. 11. g. 28. Gal. 6. a. 2. Phil. 2. a. 1. 2. 3. 4. 5.

and eternall life. But bicause this communion of saintes can not be perceaued by our senses, nor by any * naturall kinde of knowledge or force of vnderstanding, as other ciuile communities & fellowships of men may be, therfore it is here rightly placed among these thinges that lye in beleife.

* 1.Cor.2.b.14.15.

*Ma.* I like very well this briefe discourse of the Chirch, and of the benefites of God bestowed vpon her through Christ: For the same is most plainly taught in the holy Scriptures. But may the Chirch be otherwise knowen, than by beleuing by fayth.

Sch. Here in the Crede is properly entreated of the congregation of those whom God by hys secret * election hath adopted to him selfe through Christ: which Chirch can neither be seen with eyes, nor can continually be knowen by signes. Yet there is a Chirch of God visible or that may be seen, the tokens or markes whereof he doth shewe and open vnto vs.

* Rom.8.c.29.30.33. Eph.1.a.4.c.b.11. Colos.3.b.12.

*Ma.* Than that this whole matter of the Chirch may be made plainer, so describe and paint me out that same visible Chirch with her markes and signes that it may be discerned from any other fellowship of men.

Sch. I will assay to do it as well as I can. The visible Chirch is nothing els but a certaine multitude of men, which, in what place soeuer they be, * do professe the doctrine of Christ pure and syncere, euen the same which the Euangelistes and Apostles haue in the euerlasting monumentes of holy Scriptures faythfully disclosed to memorie, and which do truely call vpon God the father * in the name of Christ, and moreouer do vse hys * mysteries, commonly called Sacra-

* Esa.55.b.11. Mat.10.b.14.& 28.b.19. Luc.24.c.47. Rom.10.b.8.9. 2.Tim.1.c.10.

* Joh.14.b.13.& 15.c.16.& 16.c.23.

* Mat.28.b.19. 1.Cor.11.c.23.

mentes, with the same pureneſſe and ſimplicitie (as touching their ſubſtance) which the Apoſtles of Chriſt vſed and haue put in writing.

*Ma.* Thou ſayeſt then that the markes of the viſible Chirch are, the ſyncere preaching of the Goſpell, that is to ſay, of the benefites of Chriſt, inuocation, and adminiſtration of the ſacramentes.

Sch. Theſe are in deede the chiefe, and the neceſſarie markes of the viſible Chirch, ſuch as without the which it can not be in dede nor rightly be called the Chirch of Chriſt. But yet alſo in the ſame Chirch, if it be well ordered, there ſhall be ſeen to be obſerued a certaine * order and maner of gouernance, and ſuch a forme of eccleſiaſticall diſcipline, that it ſhall not be free for any that abideth in that flocke, publikely to ſpeake or do any thing wickedly or in hainous ſort, without puniſhment, yea and ſo, that in that congregation of men, all offences (ſo farre as is poſſible) be auoyded. But this diſcipline ſince long tyme paſt by litle and litle decaying, as the maners of men be corrupt and out of right courſe, ſpecially of the riche and men of power, which will nedes haue impunitie and moſt free libertie to ſinne and do wickedly, this graue maner of looking to them and of chaſtiſement can hardly be mainteined in Chirches. But in what ſoeuer aſſemblie, the worde of God, the calling vpon hym, and his ſacramentes, are purely and ſyncerely reteined, it is no doubt that there is alſo the Chirch of Chriſt.

* Mat. 18.c.15.16.17. 1. Cor. 4.b.21.§ 10.§ 31.32. § 14.c.26.§ 40. Phi. 2.b.14.15. 1. Theſ. 5.c.14.d.22. § 2. Theſ. 3.d.14.15. Col. 2.a.5. 1. Tim. 5.c.2.9. &c. § 3.a.1.2. Tit. 1.a.2.3.4. &a. § 3.c.10.

*Ma.* Are not then all they that be in thys viſible Chirch, of the number of the electe to euerlaſting life?

Sch.

Sch. Many by hypocriſie and counterfaiting of godlineſſe do ioyne them ſelues to this fellowſhip, which are nothing leſſe than true members of the Chirch. But forasmuch as where ſoeuer the worde of God is ſyncerely taught, and his ſacramentes rightly miniſtred, there are euer ſome appointed to* ſaluation by Chriſt, we compt all that whole companie to be the Chirch of God, ſeing that Chriſt alſo promiſeth that him ſelf will be preſent with two * or three that be gathered together in hys name.

* Eſa.55.b.11. Act.13.g.48.

* Mat.18.c.20.

*Ma.* Why doeſt thou byandby after the Chirch, make mention of the forgeueneſſe of ſinnes.

Sch. Firſt becauſe the * keyes, wherewith heauen is to be ſhut and opened, that is, that power of binding and looſing, of reſeruing and forgeuing ſinnes, which ſtandeth in the miniſterie of the worde of God, is by Chriſt geuen and committed to the Chirch, and properly belongeth vnto the Chirch. Secondly, bicauſe no man obteineth forgeueneſſe of ſinnes, that is not a true member of the body * of Chriſt, that is, ſuch a one as doth not earneſtly, godlily, holily, yea and continuingly * and to the end embrace and maintcine the common fellowſhip of the Chirch.

* Mat.16.c.19. & 18. 6.18. Luc.24.c.47. Joh.20.c.23.

* Joh.15.a.4.6. Col.2.b.19.

* Mat.24.b.13.

*Ma.* Is there then no hope of ſaluation out of the Chirch?

Sch. Out of it can be nothing but damnation, death, and deſtruction. For what hope of life can remaine * to the members when they are pulled aſunder and cut of from the head and bodie. They therefore that ſeditiouſly ſtirre vp diſcorde * in the Chirch of God, and make diuiſion and ſtrife in it, and trouble it with ſectes, haue all

* Joh.15.a.4.6. Col.2.b.19. 1.Tim.3.b.15.

* Rom.2.b.8.9. 1.Cor.1.b.11.& 3.a.3. 1.Tim.1.a.4.6. 2.Tim.2.c.16.d.23. Tit.3.c.9.10.11.

hope of safetie by forgeuenesse of sinnes cut of from them till they be reconciled and returne to agreement and fauour with the Chirch.

*Ma.* What meanest thou by thys worde Forgeuenesse?

Sch. That the faythfull do obteine at Gods hand discharge of their fault, and pardon of their offense: for God * for Christes sake freely forgeueth them their sinnes, and rescueth and deliuereth them from iudgement and damnation, and from punishmentes iuste and due for their ill doing.

* Iom.32.a.1.2. Act.13.f.38. & 26.d.18. Rom.3.d.24. Eph.1.b.7. Col.1.c.13.14.

*Ma.* Can not we then with godly dutiefull doinges and workes satisfie God, and by our selues merite pardon of our sinnes?

Sch. There is no mercie due to our merites, but God doth yeld and remitte to Christ hys correction and punishment that he would haue done vpon vs. For Christ alone, with sufferance of hys paines, * and with hys death, wherwith he hath payed and performed the penaltie of our sinnes, hath satisfied God. Therfore by Christ alone we haue accesse to the grace of God. We receauing thys benefite of * hys free liberalitie & goodnesse, haue nothing at all to offer or render agayne to hym by way of reward or recompense.

* Esa.53.a.4.5.b.8.d.12. Rom.5.b.8.10. Col.1.c.20.21. 2.Tim.1.c.10. * Heb.9.d.14.15.

* Rom.3.d.24.25.27.28. Gal.2.c.16.

*Ma.* Is there nothing at all to be done on our behalfe, that we may obteine forgeuenesse of sinnes?

Sch. Although among men, the fault once graunted, it is hard to obteine forgeuenesse of hym that ought to be the punisher of offenses, yet euen they * that are strangers to our religion, haue not bene ignorant, that confession is a certaine remedie to hym that hath done amisse. And I haue already sayd how sinners for obteyning of

* Cic.

pardon

pardon haue neede of repentance, which some like better to call Resipiscence, or amendment, and of change of minde: and the Lord promiseth that he will pardon sinners if they repent, * if they amend and turne their hartes from their naughtie liues vnto hym.

* Jere.18.b.8. Ezech.18.b.21.a.30.31. 33. & 33.c.14. Matth.4.c.17. Act.3.f.32.

*Ma.* How many partes be there of Repentance?

Sch. Two cheife partes. The mortifying of the olde man or the flesshe: and the quickening of the new man or the spirite.

*Ma.* I woulde haue these more largely and plainly set out.

Sch. The mortifying of the olde man is vnfayned and syncere acknowledging and * confession of sinne, and therewith a shame and sorrowe of minde, with the feling whereof the person is sore greued for that he hath swarued from righteousnesse and not bene obedient to the will of God. For euery man ought, in remembring the sinnes of hys life passed, wholly to * mislike him selfe, to be angry with him selfe, and to be a seuere iudge of hys owne faultes, and to geue sentence and pronounce iudgement of him selfe, to the intent he abide not the greuous iudgement of God in hys wrath. Thys sorrowe some haue called Contrition, whereunto are ioyned in nerenesse and nature an earnest hatred of sinne, and a loue and desire of righteousnesse lost.

* Psal.32.a.4.5.and 51.a.3.4. Prou.28.c.13. 1.Joh.1.b.8.9.

* Psal.6.b.6.7.and 37. b.9.10. and 38.a.3.4. 6.b.8.9.10.c.17.18. and 51.c.17. and 102. a.4.5. 1.Cor.11.g.31. 2.Cor.7.c.9.10.11.

*Ma.* But the conscience of hainous offenses, & the force of repentance may be so great that the minde of man on eche side compassed with feare may be possessed with despeire of saluation.

Sch. * That is true, vnlesse God bring comfort to the greatnesse of sorrow. But to the godly there

* Gen.4.b.13. Matth.27.a.3.4. 2.Cor.1.b.7.8.

remaineth yet one other part of repentance, which is called * Renning of the ſpirite, or quickening of the new man. That is, when fayth commeth and * refreſheth and lifteth vp the minde ſo troubled, aſſwageth ſorrowe, and comforteth the perſon, and doth reuoke & raiſe him vp againe from deſperation, to hope of obteyning pardon of God through Chriſt, & from the gate of death, yea from hell it ſelfe vnto life. And this is it that we profeſſe that we beleue the Forgeueneſſe of ſinnes.

* Eph. 4. b. 23. 24. 2. Cor. 4. b. 4.

* Math. 4. c. 17. Luk. 7. f. 38. g. 47. 48. 50. and 15. b. 18. 21. and 18. c. 13. and 24. e. 47. Act. 2. f. 37. and 3. b. 19. and 16. f. 30. 31. 1. Tim. 1. c. 15.

*Ma.* Is man able in this feare & theſe hard diſtreſſes to deliuer him ſelfe by hys owne ſtrength?

Sch. Nothyng leſſe. For it is onely God * which ſtrengtheneth man deſpeiring of hys own eſtate, rayſeth him vp in affliction, reſtoreth him in vtter miſerie, and by whoſe guiding the ſinner conceaueth this hope, minde, and will that I ſpake of.

* Math. 12. b. 18. Luk. 15. e. 22. 2. Cor. 1. a. 3. 4. 2. Thes. 2. b. 16. 18.

*Ma.* Now rehearſe the reſt of the Crede.

Sch. I beleue THE RESVRRECTION OF THE FLESH, * AND LIFE EVERLASTING.

* Math. 22. c. 31. 32. Iob. 19. c. 25. 1. Cor. 15. 20.

*Ma.* Bicauſe thou haſt touched ſomewhat of thys before in ſpeaking of the laſt iudgement, I will aſke thee but a fewe queſtions. Whereto or why do we beleue theſe thinges.

Sch. Although we beleue that the ſoules of men are immortall and euerlaſting, yet if we ſhould thinke that our bodies ſhould by death be vtterly deſtroyed for euer, then muſt we nedes be * wholly diſcouraged, for that wanting the one part of our ſelues, we ſhould neuer entierly poſſeſſe perfecte ioye and immortalitie. We do therfore certainly beleue, not only that our ſoules, when we depart out of this life, being deliuered from the company

* 1. Cor. 15. 14. 17. 18. 19.

of

of our bodies, do byandby flye vp pure & whole * into heauen to Christ, but also that our bodies shall at length be restored *to a better state of life, and ioyned againe to their soules, and so we shall wholly be made perfectly and fully blessed, that is to say, we dout not that both in our bodyes and soules we shall enioy eternitie, immortalitie, and most blessed life, that shall neuer in euerlasting continuance of time be changed. Thys hope * comforteth vs in miseries. Endued with thys hope, we not onely patiently suffer and beare the incommodities and combrances that light vpon vs in this life, but also very departure from life and the sorrowes of death. For we are throughly perswaded that death is not a destruction that endeth and consumeth all thinges, but a guide for vs to heauen that setteth vs in the way of a quiet, easie, blessed, and euerlasting life. And therefore gladly & cherefully we runne, yea we flye out, from the bondes of our bodyes as from a prison, to heauen as to the common towne and citie of God and men.

* Luk.16.d.22. and 23.f.43.
* Rom.8.b.11. 1.Cor.15.f.42.43.44. g.53.54. Phil.3.b.21. 1. Thess. 4.c.13. 14. b.15.16.17.
* Joh.11.c.25. 1.Cor.15.g.58. 1 Thess.4.c.13.14.&. Apoc.13.b.13.
* 2.Cor.5.a.1.b. Ephe.2.b.19.

*Ma.* Doth the beleuing of these thinges auaile vs to any other end?

Sch. We are put in minde, that we comber not nor entangle our selues with vncertaine, transitorie, and fraile thinges: that we bend not our eye to earthly glorie and felicitie: but inhabite thys world * as strangers, and euer minding our remouing: that we long vpward for heauen and heauenly thinges, where we shall in blisse enioye eternall life.

* Heb.11.c.13.14. 1.Per.2.b.11.

*Ma.* Sithe thou hast before sayd, that the wicked shall rise againe, in sort most farre *differing from the

* Matth. 25.c.34. b.41.46.

godly, that is to ſay, to eternall miſerie and euerlaſting death, why doth the Crede make mention only of life euerlaſting, and of hell no mention at all?

Sch. **Thys is a confeſſion of the Chriſtian fayth, which perteineth to none but to the godly, and therefore rehearſeth onely thoſe thinges that are * fitt for to comfort, namely the moſt large giftes which God will geue to them that be hys. And therefore here is not recited what puniſhmentes are prouided for them that be out of the kingdome of God.**

* Mar.16.b.16. Luc.24.c.47. Joh.3.c.15.16. Rom.4.c.16.

*Ma.* Now thou haſt declared the Crede, that is, the ſumme of the Chriſtian fayth, tell me, what profite get we of this fayth?

Sch. **Righteouſneſſe * before God, by which we are made heires of eternall life.**

* Rom.3.c.21.22. Gal.2.c.16.

*Ma.* Doth not then our owne godlineſſe toward God, and leading of our life honeſtly and holily among men, iuſtifie vs before God?

Sch. **Of thys we haue ſayd ſomewhat already after the declaring of the law, & in other places, to thys effect. If any man were able to liue vprightly according to the preciſe rule * of the law of God, he ſhould worthily be compted iuſtified by hys good workes. But ſeing we are * all moſt farre from that perfection of life, yea and be ſo oppreſſed with conſcience of our ſinnes, we * muſt take an other courſe, and finde an other way, how God may receaue vs into fauour, than by our owne deſeruing.**

* Rom.10.a.3. Gal.3.b.12.

* Gen.6.b.5.& 8.b.21. Luc.18.c.11.12.14. Rom.7.c.14.15. Gal.2.c.16.

* Rom.11.a.6.

*Ma.* What way?

Sch. **We muſt flee to the * mercie of God, wherby he freely embraceth vs with loue & good will, in Chriſt, without any our deſeruing, or reſpect of workes,**

* Rom.3.c.24.and 4.a.4.7.b.16. Ephe.2.a.4.5. 2.Tim.1.b.9. Tit.3.b.4.5. 1.Pet.1.a.3.& 2.b.10.

workes, both forgeuing vs our sinnes, and so geuing vs the righteousnesse of Christ by fayth in him, that for the same Christes righteousnesse he so accepteth vs, as if it were our owne. To Gods mercie therefore through Christ we ought to impute all our iustification.

*Ma.* How do we know it to be thus?

Sch. By the Gospell, which conteineth the promises of God by Christ, * to the which when we adioyne fayth, that is to say, an assured perswasion of minde, and stedfast confidence of Gods good will, such as hath bene set out in the whole Crede, we do as it were take state and possession of thys Justification that I speake of.

* Rom.4.a.3.7.c.14. 16.b.20.24. Gal.2.c.16.b.20.and 3.b.11. Heb.10.g.38.

*Ma.* Doest thou not then say, that fayth is the principall cause of thys iustification, so as by the merite of fayth we are compted righteous before God?

Sch. No: for that were to set fayth in the place of Christ. But the springhead of thys iustification * is the mercie of God, which is conueyed to vs by Christ, and is offred to vs by the Gospell, *and receaued of vs by fayth as with a hand.

* Ephe.1.a.4.7.d.9. and 2.a.4.1. Tit.3.b.4.7.6.

* Mar.1.b.14.15. Rom.4.c.16.b.19.20. 21.24.

*Ma.* Thou sayest then, that faith is not the cause but the Instrument of iustification, for that it embraceth Christ * which is our iustification, coupling vs with so straight bond to hym that it maketh vs partakers of all hys good thinges.

* Joh.1.a.16. Rom.3.b.22. 1.Cor.1.b.30. Heb.9.b.14.

Sch. Yea forsooth.

*Ma.* But can thys iustification be so seuered from good workes, that he that hath it can want them?

Sch. No: for by fayth we receaue Christ such as he deliuereth hym selfe vnto vs. But he doth not onely set vs at libertie from sinnes and

death, and make vs at one with God, but also with the diuine inspiration and vertue of the * Holy Ghost doth regenerate and newly forme vs to the endeuour of innocencie and holinesse, which we call * newnesse of life.

* Rom.5.a.1.5c.b.9. 10.12.13.

* Rom.6.a.4.

* Rom.5.a.1.2. 1.Cor.13.a.2. Ephe.3.c.17. Iacob.2.b.20. 1. Pet. 1. b. 19. 20. 21.22.

*Ma.* Thou sayest then, that * Iustice, faith, & good workes, do naturally cleaue together, and therefore ought no more to be seuered, than Christ the author of them in vs can be seuered from him selfe.

Sch. It is true.

*Ma.* Then thys doctrine of fayth doth not withdrawe mens mindes from godly workes and duties.

Sch. Nothyng lesse. For good workes do stand vppon fayth as * vppon their roote. So farre therfore is fayth from withdrawing our hartes from liuing vprightly, that contrariwyse it doth most vehemently stirre vs vp to the endeuour of good life, yea and so farre that he is not truely faythfull that doth not also to his power, both * shunne vices and embrace vertues, so liuing alwayes, as one that looketh to geue an accompt.

* Psal.1.a.3. Rom.11.b.16. Ephe.3.c.17. Col.2.a.6.7. Tit.3.b.2.

* Rom.6.a.1.2.3.4.

*Ma.* Therefore tell me plainly, how our workes be acceptable to God, and what rewardes be geuen to them.

Sch. In good workes two thynges are principally required. First that we do those workes * that are prescribed by the law of God, secondly that they be done with that minde and * fayth which God requireth. For no doinges, or thoughtes, enterprised or * conceaued without fayth, can please God.

* Deut.4.a.1.2.and 22.c.32.

* Mar.7.b.6.7.8.9. and 10.c.17.19. Ioh.15.b.10.

* Rom.9.f.31.32.and 14.b.23. Heb.11.b.6.

*Ma.* Goe forward.

Sch. It is euident therefore that all workes what

what soeuer we do before that we * be borne agayne and renued by the spirite of God, such as may properly be called our owne workes, are faultie. For what soeuer shewe of gaynesse and worthinesse they represent and geue to the eyes of men, sithe they spring and procede from à faulty and corrupted * hart which God chiefely considereth, they can not but be defiled and corrupted, and so greuously offend God. Such workes therefore, as euill fruites * growing out of an euill tree, God despiseth and reiecteth from hym.

* Joh.3.a.3.4.5.6. Rom.9.f.11.12. Ephe.2.a.3. 1.Pet.1.b.22.23.

* Rom.8.a.7.6.7. 1.Cor.1.c.19.20.and 3.b.19. 2.Cor.1.c.12.

* Math.7.c.18.19.and 12.b.33.35.

*Ma.* Can we not therefore preuent God with any workes or deseruinges, whereby we may first prouoke hym to loue vs and be good vnto vs?

Sch. Surely with none. For God loued and chose vs in Christ, not onely when we were hys enemies, * that is, sinners, but also before the foundations of the world were layed. And this is the same springhead and originall of our iustification, whereof I spake before.

* Rom.5.b.8.10.and 11.c.35. 1.Joh.4.b.9.10.b.19. Eph.1.a.4.

*Ma.* What thinkest thou of those workes, which we after that we be reconciled to Gods fauour, do by the instinct of the Holy Ghost?

Sch. The dutiefull workes of godlinesse, which procede out of fayth working * by charitie, are in dede acceptable to God, yet not by their owne deseruing, * but for that he of hys liberalitie vouchsaueth them hys fauour. For though they be deriued from the spirite of God, as little streames from the spring head, yet of our * flesh, that mingleth it selfe with them in the doing by the way, they receaue corruption, as it were by infection, like as a riuer, otherwise pure and

* Rom.12.a.1. Gal.5.a.6.

* Luk.17.c.10. and 18. c.11.12.14.

clere, is troubled and mudded with mire and ſlyme wherethrough it runneth.

*Ma.* How then doeſt thou ſay that they pleaſe God?

* Rom.9.f.31.32. Gal.5.a.6. Heb.11.b.6.

Sch. * It is fayth that procureth Gods fauour to our workes, while it is aſſured that he will

* Pſal.130.a.3.and 143.a.2.

not deale with vs after extremitie of * lawe, nor call our doinges to exacte accompt, nor trie them as it were by the ſquire, that is, he will not in valuing and weying them vſe ſeueritie, but remitting and pardonyng all their corruptneſſe, for Chriſtes ſake and hys deſeruinges, will accompt them for fully perfect.

*Ma.* Then thou ſtandeſt ſtill in thys, that we can not by merite of workes obteyne to be iuſtified before God, ſeing thou thinkeſt that all doinges of men, euen the perfecteſt do nede pardon.

Sch. God hym ſelfe hath ſo decreed in hys word, and hys holy ſpirite doth teach vs to pray that he * bring vs not into iudgement. For where righteouſneſſe, ſuch as God the iudge ſhall allowe, ought to be throughly * abſolute, and in all partes and pointes fully perfect, ſuch as is to be directed and tried by the moſt preciſe rule, and as it were by the plumme line of Gods lawe and iudgement: and ſithe our workes, euen * the beſt of them, for that they ſwarue and differ moſt farre from the rule and preſcription of Gods lawe and iuſtice, are many wayes to be blamed and condemned: we can in no wiſe be iuſtified before God by workes.

* Luk.12.f.57.58.14. Rom.4.a.2. Gal.2.f.16.

*, Rom.2.f.20.

* Pſal.143.a.2.

* Job.4.b.18.and 15. b.14.15.16.and 25.b. 4.5.6. Pſal.130.a.3.

* Job.15.b.14.15.16. and 25.b.6. Eſa.64.b.6. 2.Cor.4.a.4.

*Ma.* Doth not thys doctrine withdrawe mens mindes from the duties of godlineſſe, and make them ſlacker and ſlower to good workes, or at leaſt leſſe

leſſe cherefull and ready to godly endeuours?

Sch. No. For we may not therefore ſay that good workes are vnprofitable or done in vayne and without cauſe, for that we obteine not iuſtification by them. For they ſerue both to the profite of our neighbour * and to the glorie of God, and they do as by certaine teſtimonies * aſſure vs of Gods good will toward vs, and of our loue againe to God ward, and of our fayth, and ſo conſequently of our ſaluation. And reaſon it is, that we being redemed with the bloud of Chriſt the ſonne of God, and hauyng beſide receaued innumerable and infinite benefites of God, ſhould liue and wholly frame our ſelues after the * will and appointment of our redemer, and ſo ſhewe our ſelues mindefull and thankfull to the author of our ſaluation, and * by our example procure and winne other vnto hym. The man that calleth theſe thoughtes to mynde, may ſufficiently reioyce in hys good endeuours and workes.

* Matth.5.b.16. 1.Pet.2.c.12.

* Matth.12.b.33. Phil.2.b.12. 2.Pet.1.c.10.

* Rom.14.b.7.8. 1.Cor.6.c.20. 2.Cor.5.c.15. 1.Theſſ.5.b.10.

* Matth.5.b.16. 1.Pet.2.c.12.

*Ma.* But God doth allure vs to good doing with certaine rewardes, both in this life and in the life to come, and doth couenaunt with vs as it were for certaine wages.

Sch. * That reward, as I haue ſayd, is not geuen to workes for their worthineſſe, and rendred to them as recompenſe for deſeruinges, but by the bountifullneſſe of God, is freely beſtowed vpon vs without deſeruing. And iuſtification God doth geue vs as a gift of hys owne deare loue toward vs and of hys liberalitie * through Chriſt. When I ſpeake of Gods gift and liberalitie, I meane it * free and bountifull without

* Matth.5.b.12.and 19.b.41.42.and 25. c.14.35. Ephe.2.b.10. 2.Tim.1.b.9.

* Rom.3.c.24. 1.Cor.1.

* Rom.3.c.24.and 11.b.6. Gal.1.a.4. 2.Tim.1.c.9. Tit.3.b.4.5. Apoc.21.b.6.

any our deſert or merite: that it be Gods mere and ſyncere liberalitie, which he applyeth to our ſaluation onely whom he loueth and which truſt in hym, not hyered, or procured for wages, as it were a marchandiſe of hys commodities and benefites vſed by hym for ſome profite to hym ſelfe, requiring agayne of vs ſome recompenſe or price: which once to thinke, were to abate both the liberalitie and maieſtie of God.

*Ma.* Whereas then God doth by fayth both geue vs iuſtification, and by the ſame fayth alloweth and accepteth our workes, tell me, doeſt thou thinke that this fayth is a qualitie of nature, or the gift of God?

Sch. Fayth is the gift * of God, and a ſingular and excellent gift. For both our wittes are to groſſe * and dull to conceaue and vnderſtand the wiſedome of God, whoſe fountaines are opened by fayth, and our hartes are more apt either * to diſtruſt, or to wrongfull and corrupt truſt in our ſelues, or in other creatures, than to true truſt in God. But God inſtructing vs with hys worde, and * lightening our mindes with hys holy ſpirit, maketh vs apt to learne thoſe thinges that otherwiſe would be farre from entring into the dull capacitie of our wittes, and ſealing the promiſes of ſaluation in our ſoules, he ſo informeth vs that we are moſt ſurely perſwaded of the truth of them. Theſe thynges the Apoſtles vnderſtanding, do pray to the Lord to * encreaſe their fayth.

* Mat. 9. c. 27. 14. Joh. 9. c. 29. 2. Pet. 1. b. 20. 21.

* Mat. 16. b. 7. 8. 9. 11. Luk. 18. f. 34. Rom. 8. b. 6. 7. 2. Cor. 2. b. 14.

* Mark. 6. d. 50. and 8. c. 16. and. 16. b. 8. and 14. d. 31.

* Mat. 16. c. 17. Luk. 24. g. 45. Col. 1. b. 9. 2. Tim. 2. a. 7.

* Luk. 17. a. 5.

¶ The

## ¶ The third part.

### Of Prayer, and Thankesgeuing.

*Ma.* Thou hast in good time made mention of Prayer. For now thou hast ended the declaration of the Law of God, and of the Crede, that is to say, the Christian confession, it followeth next to speake of prayer and of thankesgeuing which is nerely conioyned to it: for these are in order knitte and fittly hanging together with the rest.

Sch. **They be in dede most nerely ioyned, for they belong to the first table of Gods lawe, and do conteine the principall duties of godlinesse toward God.**

Psal.50.c.15.d.23. Act.2.d.21. Rom.10.c.12.and 15.b.6. 1.Cor.1.a.2.4. 2.Tim.2.b.22. 1.Pet.1.c.17.

*Ma.* In declaring of prayer, what order shall we followe?

Sch. **Thys order, master, if it so please you: fyrst to shewe who is to be prayed vnto: secondly, with what affiance: thirdly, with what affection of hart: and fourthly, what is to be prayed for.**

The order of teaching for prayer.

*Ma.* First then tell me who thou thinkest is to be called vpon.

Sch. **Surely none but God alone.**

*Ma.* Why so?

Sch. **Because** * **our life and saluation standeth in the hand of God alone, in whose power are all thynges. Sithe then God doth geue vs all that is good, and that a Christian man ought to wish and desire: and sithe he alone is able in euery** * **danger to geue helpe and succour and to driue away all perils: it is mete that of hym we aske all thynges, and in all distresses flee to**

* Psal.17.b.7.8.and 19.a.1.and.22.b.2.and 71.and 104.1819.

* Psal.18.a.1.&c. b.20.27.28.30. and 91.a.1.2.&c.

hym alone and craue hys helpe. For thys he him selfe in * hys worde asketh and requireth as the peculiar and proper worshipping of hys maiestie.

* Psal.50.c.15.b.23. and 81.b.7. and 89. b.26.27.

*Ma.* Shall we not then do well to call vpon holy men that are departed out of thys life, or vpon Angels?

Sch. No. For that were to geue to them an infiniteneſſe to be preſent euery where, or to geue them being abſent an vnderſtandyng of our ſecrete meaninges, that is, as much as a certaine Godhead, and therewithall partly to conuey to them our confidence and truſt * that ought to be ſet wholly in God alone, and ſo to ſlide into idolatrie. But forasmuch as God calleth vs to hym ſelfe alone, and doth alſo with adding an othe, promiſe that * he will both heare and helpe vs, to flee to the helpe of other were an euident token of diſtruſt and infidelitie. And as touchyng the holy men that are departed out of thys life, what maner of thyng I pray you were thys, forſaking the * lyuing God, that * heareth our prayers, that is moſt mightye, * moſt ready to helpe vs, that * calleth vs vnto hym, that in the worde of truthe promiſeth * and ſweareth that with hys diuine power and ſuccour he will defend vs, forſaking hym, I ſay, to flee to men dead, deaffe, and weake, which neither haue promiſed helpe nor are able to relieue vs, to whom God neuer gaue the office to helpe vs, to whom we are by no Scriptures directed whereupon our * fayth may ſurely reſt, but are vnaduiſedly caryed away truſting

* Psal.2.c.12. and 25. a.1.2. and 118.b.3.9.

* Psal.50.c.15. and 86.b.26.27. Joh.16.c.23.24.

* Psa.102.b.21.23.24.

* Psal.50.c.15.

* Esay.3.b.20.

* Matth.11.b.28.

* Joh.16.c.23.24.

* Rom.10.c.3.14.b.17.

sting onely vpon the dreames or rather dotages of our owne head.

*Ma.* But God doth to our saluation vse the seruice of Angels, that wayte vpon vs, and therefore do heare vs.

Sch. *That is true. But yet it appereth no where in the word of God, that God would haue vs pray to Angels, or to godly men deceassed. And sithe fayth resteth vpon* the word of God, and what is not of fayth * is sinne, I sayd rightly that it is a sure token of infidelitie to forsake God, * to whom alone the scriptures do send vs, and to pray to and craue helpe of Angels, or godly men departed this life, for calling vpon whom there is not one word in the holy scriptures. * Iosal. 21.b.11.12. Heb.1.b.14. * Rom.10.b.17. * Rom.14.b.23. * Math.6.b.6.9.

*Ma.* But seing charitie neuer * falleth out of the hartes of the godly, euen while they be in heauen they are carefull for vs and do desire our saluation. * 1.Cor.13.c.8.

Sch. That can not be denyed, yet it doth not follow that we must therefore call vpon them, vnlesse we thinke that we must call for the helpe and succour of our frendes be they neuer so farre from vs, onely bicause they beare vs good will.

*Ma.* But we oft craue helpe of men that be aliue, and with whome we are presently conuersant.

Sch. I graunt. For men as they haue * mutually nede one of an others helpe, so hath God graunted them power one mutually to helpe an other, yea and he hath expressly commaunded euery man * to releue his neighbour with such helpe as he can. We do therefore call vpon men as ministers of Gods goodnesse, according to * 1.Cor.12.b.11.c.21. b.27. 1.Per.4.b.10. * Mark.7.b.12. 1.Cor.10.f.24. Gal.6.a.2.

the will of God, looking for helpe and ſuccour of them: but yet ſo, that all our truſt be ſetled in God alone, and that we recken receiued from him as the ſpringhed of all liberalitie, whatſoeuer is deliuered vs * by the handes of men. Therefore thys is well and orderly done, and no impediment to the calling vpon of God alone, ſo that we confeſſe that we do not from els where looke for any good thing, nor ſettle our whole ſuccour in any other.

* 1.Pet.4.b.10.

*Ma.* Doeſt thou then ſay that we muſt vſe prayer and ſupplication, like as all other duties of godlineſſe, according to the preſcription of Gods word, or ells we can not pleaſe God?

Sch. **Yea verely. For all offenſe in religion is committed by changing the order and maner appointed by God.**

* Deut.4.a.1.2.and 12.a.32.33.

*Ma.* Hetherto then thou haſt ſayd that God alone is to be called vpon, putting all our truſt in him, and that to hym all thinges as to the ſpringhed of all good thinges are to be imputed, now foloweth next to declare with what confidence we wretched mortall men that are ſo many wayes vnworthy ought to call vpon the immortall God.

Sch. **We are in deede euery way moſt vnworthy. But we thruſt not our ſelues in proudly and arrogantly as if we were worthy, but we come to hym in the name and vpon truſt of * Chriſt our mediatour, by whom the dore being opened to vs, though we be moſt baſe filly wretches, made of clay and fyme, oppreſſed with conſcience of our owne ſinnes, we ſhall not be forbidden to enter, nor ſhall**

* Iob.14.a.2.3.b.13. and 16.c.21. Eph.2.b.18. 1.Tim.2.b.5. Heb.4.b.16.and 10.b. 19.20.22.

haue

haue hard accesse to the maiestie of God and to the obteyning of his fauor.

*Ma.* We nede not then, for accesse to God, some man to be our meane or interpreter, to commend and declare our sute vnto him as it were vnto some worldly Prince.

Sch. Nothing lesse, vnlesse we will thinke that God is,* as men be, bound to one place, that he can not vnderstand many thinges but by his seruantes, that he sometime slepeth, or hath not leysure to heare. For, as touching our vnworthinesse, we haue alredy said that our prayers stand in confidence not vpon any thing in vs, but vpon the only worthinesse of* Christ in whose name we pray.

* 3. Reg. 18. f. 27. Psal. 33. b. 13. 14. and 94. b. 7. 9. 10. 11.

* Joh. 15. c. 16. & 16. c. 23. 24. 25. 26.

*Ma.* Doest thou then think that God the father is to be called vpon in the name and vpon trust of Christ alone?

Sch. Yea forsoth maister. For he alone aboue all other, most singularly* loueth vs, so farre that he will do all thinges for our sakes: he alone is with God his father, at whose right hand he sitteth *in most hye fauour, that he may obteine what he will of him: he therfore alone is the mediatour of God and men, the man Jesus Christ: he alone I say, is the mediator of Redemption, and also of inuocation, in whose* name alone the holy scriptures do expresly bidde vs to goe vnto God the father, adding also promises that he by his intercession will bring to passe that we shal obteine all that we pray for: Otherwise* without Christ the eare and hart of God abhorreth men.

* Joh. 15. b. 9. 13. Rom. 8. b. 17. 18. 19. Eph. 5. a. 2. b. 25.

* Mat. 3. b. 17. Rom. 8. c. 34.

* Joh. 14. b. 13. and 16. c. 23. 26.

* Joh. 15. a. 5. Eph. 2. c. 12. 13.

*Ma.* But we doe yet with mutuall* prayers one helpe

* 1. Thes. 1. a. 2. Colos. 4. a. 2. 3. Eph. 6. c. 18. 19.

helpe an other, so long as we abide in this world.

Sch. That is true. But we do not therefore set other Mediators in place of Christ, but with conioyned hartes and prayers, according to the rule of charitie and the word of God, we do by one * Mediator call vpon our common Father.

* 1. Tim. 2. b. 5. Heb. 9. b. 15.

*Ma.* Thou sayest then that to appoint other mediators to God, or patrones for our cause, but Christ alone, is both against the holy scriptures and therefore against faith, and also conteyneth great iniurie to Christ himselfe.

Sch. Yea forsoth, maister.

*Ma.* Goe on then.

Sch. The summe is this, that we must come to call vpon God the father, resting vpon affiance of the promises made * to vs by Christ, and trusting vpon his intercession, leauing all respect of our owne worthinesse, and framing our prayers as it were out of the mouth * of Christ. Which doing as it is most agreable to the truth of the Scriptures, so is it most farre from the fault of * arrogancie and presumption.

* Rom. 1. a. 1. 5. and 4. b. 21. 24. 2. Cor. 1. c. 20. and 3. b. 4. c. Galat. 3. b. 22. Col. 1. a. 2.

* Mark. b. 9. 10. Joh. 14. b. 13. b. 26. and 16. c. 16. 21. and 15. c. 23. 24. 26.

* Psa. 29. a. 1. 2. Act. 3. c. 12. 16.

*Ma.* Thinkest thou that they which so pray to God as thou sayest ought to haue a good hope to obteine what they aske?

Sch. The Lord himselfe doth also command vs to aske with sure * fayth, making therewith a promise and adding an othe, that it shalbe geuen vs whatsoeuer we aske with fayth. And likewise his Apostles do teach that right prayer procedeth from faith. Therefore we must alway lay this most assured foundation of prayer, that resting

* Mat. 21. c. 21. Mar. 11. b. 22. 23. 24. Joh. 16. c. 23. Jac. 1. a. 6. & 5. b. 15. 16.

reſting * vpon ſure truſt of hys fatherly goodneſſe, we muſt determine that God wyll heare our prayers and petitions, and that we ſhall obteyne ſo farre as it is expedient for vs. Therefore they that come raſhly * and vnconſiderately to prayer, and ſuch as pray douting, and vncertaine of their ſpeding, they do without fruite powre out vaine and booteleſſe wordes.

* Mat.7.b.10. Heb.4.b.16.& 10.b.22. 1.Joh.5.c.14.

* Mat.20.c.22.and 21.c.21. Joh.16.c.24. Jaco.1.a.6. and 4.c.3.

*Ma.* I ſee with what confidence thou ſayeſt we muſt call vpon God. Now tell me with what affection of hart we muſt come vnto him.

Sch. Our hartes muſt be ſore greeued with feeling of our nede and pouertie, and the miſeries that oppreſſe vs, ſo farre forth that we muſt burne with great deſire of deliuerance from that griefe, and of Gods helpe which we pray for. Being thus diſpoſed in hart it can not be but that we ſhall moſt attentiuely and with * moſt feruent affection with all maner of prayers and petitions craue that we deſire.

* Pſa.50.c.15.94.c.7. and 124.a.1.2.and 127. a.1.2o. Rom.7.b.18.& 8.b.23. 2.Cor.3.b.4.5.

* Luc.18.a.5.7. Rom.12.c.12. Eph.6.c.18. Col.4.a.2. 1.Tim.2.a.1.

*Ma.* I ſee then it is not enough to pray with tong and voyce alone.

Sch. To pray, not applying thereto our mynde * and attentiueneſſe, without which our prayers can neuer be effectuall, is not onely to take fruteleſſe labor in vaine. (For how ſhall God heare vs, when we heede not * nor heare not our ſelues?) and not onely to powre out vayne and fruteleſſe, but * alſo hurtfull wordes with offending Gods maieſtie. So farre of is it, that ſuch prayers can appeaſe the maieſtie of God, that is diſpleaſed with our offence.

* 1.Cor.14.c.14.15.

* 1.Cor.14.c.11.

* Pſal.109.b.7.

*Ma.* How know we that it is thus?

* Joh.4.c.23.24. 2.Cor.3.b.17.

Sch. Sithe God is a spirit, and (as I may so call him) a most pure mynde: he both in all other thinges, and specially in prayer, wherby men as it were talke and common with God, requireth the soule and mynde. And he also testifieth that he will be nere to them onely that

* Psal.145.c.18.19.

call vpon him * truely, that is, with their hart and that their prayers please hym. On the other side God doth worthily abhorre and de-

* Esa.29.c.13. Mat.15.a.8. and 23.c.23.

test their prayers that * fainedly and vnaduisedly vtter with their tong that which they conceiue not with their hart and thought, and deale

* Jere.42.b.10.

* more negligently with immortall God, than they are wont to do with a mortall man. Therefore in prayer the mynde is euer nedefull, but the tong is not alway necessarie.

*Ma.* But there is some vse of the tong in prayer.

* Psal.77.b.18. and 91.c.14.15. and 71.b. 21.22.23. Rom.14.c.11. Phil.2.b.11.

Sch. Yea forsothe. For meete it is that * the tong do also diligently and earnestly employ all her strength and abilitie to set forth the honor of God, sithe it is aboue all other partes of of the bodie properly created by God to that vse. Moreouer as from a mynde earnestly bent with studie and care, sometime wordes breake out of vs ere we be aware: so oftentimes the very sound of vtterance and the hearing of our owne wordes quickeneth and sharpeneth our mynde, and helpeth the hedefulnesse thereof, and kepeth of and driueth away slackenesse wherewith the hart is continually tempted.

*Ma.* Sithe it is so, what thinkest thou of them that pray in a strange tong and such as they vnderstand not?

Sch.

Sch. I thinke that they not onely lose their labor, but therewith also mocke God him selfe. For if LOQVI, to speake, be wittingly to bestow ech worde in hys right place, they that vtter wordes * which they vnderstand not, chatter rather than speake, so farre be they from praying. For they play the Parottes rather than men, much lesse Christian men. Therefore farre be from godly men such hypocrisie and mockerie. For if Saint Paule thinke it an absurditie for a man to speake to other that speche which they vnderstand not, bicause wordes moue no man but hym that hath the same language, and affirmeth that both he that speaketh and he that heareth, shall either of them be an alien to the other: how much greater absurditie is it that we our selues be aliens to our selues, while we vse that speche that we know not, and goe about to vtter our meaninges and prayers in that tong wherein our selues are deaffe? Wise men in olde tyme thought that such men, as most fonde, were most worthy to be laughed at.

* 1. Cor. 14. Hy. 9. c. 11.

Cor. 14. c. 11.

* *Cicer. offic. Tuscu. 5. & de Oratore.*

*Ma.* I see how hedefull a minde and feruent affection is required in prayer. But tell me, doest thou thinke this feruentnesse to be naturall and by kinde planted in our hartes, or that it is a raising vp of our mindes by God?

Sch. The holy Scriptures do testifie that the spirit of God raiseth vp vnspeakable *groanings, whereby our prayers are made effectuall. He therefore without dout with hys inspiration stirreth vp our mindes, and whetteth and helpeth vs to pray.

* Rom. 8. c. 26. Eph. 2. v. 18.

*Ma.* How then? when this feruentneſſe of minde that can not alway be preſent, is ſlacked, or wholly quenched, ſhall we as it were drouſy with ſlowth, & ſleeping, idlely looke for the ſtyrring and mouing of the ſpirite?

Sch. Nothyng leſſe. But rather when we be faynt and ſlacke in minde, we muſt * byandby craue the helpe of God, that he will geue vs cherefulneſſe and ſtirre vp our hartes to prayer: For this minde and will we conceaue by the guiding of God.

* Pſal.51.b.17. Mark.16.d.40.41.

*Ma.* Now remayneth that I heare of thee what we ought to aſke of God by praier. Is it lawful to aſke of God what ſoeuer commeth in our mind & mouth?

Sch. When men that were ſtrangers to true godlineſſe, had ſuch an honeſt opinion of the maieſtie and minde of their Gods, that they thought they ought not to aſke of them any thyng vniuſt or vnhoneſt: God forbid that we Chriſtians ſhould euer aſke any thyng of God in prayer that may * miſlyke the minde & will of God. For thys were to do to Gods maieſtie moſt hye iniurie and diſhonour, ſo much leſſe may ſuch a prayer pleaſe hym or obteine any thyng of hym. And ſithe both the wittes of men are * to dull to vnderſtand what is expedient for them, and the deſires of their hartes are ſo blinde and wilde, that they not onely neede a guide whom they may followe, but alſo bridles to reſtraine them, it were to great an abſurditie that we ſhould in prayer be caryed raſhly and headlong by our owne affections. By a certayne rule therfore & preſcribed forme our prayers ought wholly to be directed.

*Cicero pro domo ſua.*

* Mat.7.b.11. Joh.16.c.23.24. Jacob.4.a.3. 1.Joh.5.b.14.

* Mat.20.c.22. Rom.8.c.26.27. Jacob.4.a.3.

*Ma.*

*Ma.* What rule and forme?

Sch. Euen the ſame forme of prayer verily, * which the heauenly ſcholemaiſter appointed to hys diſciples, and by them to vs all, wherein he hath couched in very few pointes all thoſe things that are lawfull to be aſked of God, and behouefull for vs to obteyne: which prayer is after the author therof called the Lordes prayer. If therefore we will followe the heauenly teacher with hys diuine voyce ſaying before vs, truely we ſhall neuer ſwarue from the right rule of praying.

* Mat.6.b.9.10. Luc.11.a.1.2.

*Ma.* Rehearſe me then the Lordes prayer.

Sch. When ye will pray (ſayth * the Lorde) ſay thus: OVR FATHER WHICH ART IN HEAVEN, HALLOWED BE THY NAME. THY KINGDOME COME. THY WILL BE DONE IN EARTH AS IT IS IN HEAVEN. GEVE VS THIS DAY OVR DAILY BREAD. AND FORGEVE VS OVR TRESPASSES, AS WE FORGEVE THEM THAT TRESPASSE AGAINST VS. AND LEAD VS NOT INTO TEMPTATION. BVT DELIVER VS FROM EVILL. FOR THINE IS THE KINGDOME, AND THE POWER, AND THE GLORY, FOR EVER. AMEN.

* Mat.6.b.9.13. Luc.11.a.1.4.

*Ma.* Doeſt thou thinke that we are bound euer ſo to render theſe very wordes, that it is not lawfull in one worde to varie from them?

Sch. It is no dout that we may vſe * other wordes in praying, ſo that we ſwarue not from the meaning of thys prayer. For in it the Lorde hath ſett out certaine ſpeciall and principall pointes, to the which vnleſſe all our prayers be

* *De hoc cõſtat ex pſal. libro & aliis S. Script. locis penè infinitis.*

referred they can not please God. Yet let euery man aske of God as the present * tyme and hys neede shall require: and let hym tarry vppon which part of thys prayer he will, and so long as he liste, and dilate it in sundry sortes as he will: for there is no impediment to the contrary, so that he pray to God with such affiance and affection as I haue before spoken of, and to the same meanyng that is sett out in thys prayer.

* Psa. 107. a. 5. and b. 12. c. 18. d. 28. &c.

*Ma.* How many partes hath the Lordes prayer?

The diuision.

Sch. It conteyneth in deede sixe petitions, but in the whole summe there are but two partes. Whereof the first belongeth onely to the glory of God, and conteyneth the three former petitions: the second which conteineth the three later petitions belongeth properly to our commoditie.

*Ma.* Doest thou so seuer and diuide our profit from Gods glorie, that thou also makest egall partition betwene them?

Sch. I do not seuer thinges conioyned, but for plainnesse of the whole declaration, I distinguishe thynges to be seuerally discerned, for vnderstanding whereunto eche thyng belongeth. Otherwyse, those thynges that do properly belong to the glorie of God, do also bring most great profites to vs: and likewise those thynges that serue our profite, are all referred to the glory of God. * For thys ought to be the end wherunto all thynges must be applyed, thys ought to be our marke, that Gods glory be most amply enlarged. Yet in the meane tyme I thinke that this diuision in partes shall not be inconuenient, and is made not without reason, but according

The end of all thinges Gods glorie.

* 1. Cor. 10. 30. 31. Col. 3. 1. 17.

to

to the propertie of the thynges them ſelues, bi-cauſe while we aſke thoſe thynges that belong properly to the aduauncing of Gods glory, we muſt for that tyme omitte our owne profites, when yet in the later petitions we may well in-tend our owne commodities.

*Ma.* Now let vs ſomewhat diligently examine the weight of euery worde. Why doeſt thou call God, FATHER?

Sch. There is great pitth in the vſe of this one name FATHER. For it conteyneth two thinges which we haue before ſayd to be ſpecially neceſ-ſarie in praying.

*Ma.* What be thoſe?

Sch. First I ſpeake, not as to one abſent * or deaffe, but I call vpon and pray to God as to one that is preſent and heareth me, being ſurely per-ſuaded, that he heareth me when I pray, for els in vaine ſhould I craue hys helpe. And thys ſure-ly without all douting I can not ſo affirme of * any Angell or any man deceſſed. Secondly we haue before ſayd, that ſure truſt of obteyning is the foundation of right praying. And here is the name of Father and of fatherly loue, and moſt full of good hope and confidence. It was Gods will therefore to be called by the * ſweeteſt name in earth, by that meane alluring vs to him ſelfe, that we ſhould without feare come to hym, ta-king away all douting of hys fatherly hart and good will. For when we determine that he is our father, then being * encouraged with hys ſpirite, we goe to hym as children vſe to goe to their fa-ther. God therefore in thys place liked better to

* Pſal.33.b.13.14. and 34.c.15.17. and.94.b.9 10.11.§ 139.a.1.2.§c.

*Eſa.63.c.16.

* Pſal.103.c.13. Luc.15.c.18.

* Rom.8.c.15. Gal.4.a.6.

be called FATHER by name of dere affection
*Mal.1.b.4. *and loue, rather than KING or LORD by termes of dignitie and maiestie, and so therewithall to
*Joh.1.b.12. Rom.8.c.15.17. Gal.4.a.6.7. leaue to vs as to hys *children, a most rich inheritance of hys fatherly name.

*Ma.* Shall we then come to God with such sure trust of obteyning as children vse to come to their parentes?

Sch. That farre more sure & stedfast is the trust
*Mat.11.b.27. Joh.1.c.18.& 10.c.15. of the good will of God than of men, *Christ the naturall sonne of God best acquainted with hys
*Mat.7.b.11. Luc.11.c.13. fathers minde doth assure vs, saying: *If ye (sayth he) being euill suffer not your children to craue in vaine, but graunt their requestes, how much more shall your heauenly father, who is selfe goodnesse & liberalitie, be bountifull to you?
*Rom.7.a.1.2. Gal.4.a.4.5.6. Eph.1.a.4.5. 1.Joh.3.a.1. But *Christ, as is afore sayd, bringeth vs all this confidence. For God doth not adopt vs or acknowledge vs to be hys children, who by nature are the children of wrath, but by Christ.

*Ma.* What els doth the name of Father teach vs?

Sch. That we come to prayer with that loue,
*Mala.1.b.6. Mat.16.b.33.48. *reuerence, and obedience, which is due to the heauenly father from hys children, and that we haue such minde as becommeth the children of God.

*Ma.* Why doest thou call God OVR FATHER in common, rather than seuerally thine owne father?

Sch. Euery godly man may, I graunt, lawfully call God
*Mal.11.a.1.2. Rom.1.a.2. 1.Cor.1.a.1. *hys owne, but such ought to be the communitie and fellowship of Christian men together, and such dere loue and good will ought euery one to beare to all, that no one of them,

them, neglecting the reſt, care for hym ſelfe alone, but haue regard to the publike profite of all. And therefore in all thys prayer nothyng is priuately aſked, but all the petitions are made in the common name of all. Moreouer, when they that be of ſmalleſt wealth and baſeſt ſtate do call vppon their common * heauenly father as well as the wealthy and ſuch as haue atteyned degrees of hyeſt dignitie, we are taught not to diſdaine them to be our brethren that are accepted with God to the honour of hys children. On the other ſide, * the moſt deſpiſed and they that in thys world are vileſt, may yet in the meane tyme eaſe and relieue them ſelues with thys comfort that in heauen they haue all one moſt mighty and moſt louing father. Furthermore we that * truſt in God, do rightly profeſſe hym to be our father. For the wicked and vnbeleuing, howſoeuer they drede Gods power and iuſtice, yet can they not haue truſt in hys fatherly goodneſſe toward thē.

* Mal.2.b.10. Job.3.c.41. 1.Cor.8.a.6. Eph.4.a.5.b.

* Deu.10.c.17.18. Pſal.10.b.18. & 68.a. 3.b.and 146.b.6.7.&c.

* Pſal.11.b.7.c.7.and 23.a.1.2.&c.and.37.a. 27.26.&c. Rom.1.c.18.and.2.b. 6.7.8.

*Ma.* Why doeſt thou ſay that God is in heauen?

Sch. As heauen with round & endleſſe circuite conteyneth all thynges, compaſſeth the earth, hemmeth in the ſeas, neither is there any thyng or place that is not enuironed and encloſed with the roomthineſſe of heauen, & it is on euery ſide wide and open, & alway ſo preſent to all thinges, that all thinges vniuerſally are placed as it were in ſight thereof: ſo we thereby vnderſtand that God poſſeſſing * the tower of heauen, therewith alſo holdeth the gouernance of all thynges, is ech where preſent, ſeeth, heareth, & ruleth all thyngs.

* Pſal.11.b.4.7.and 20.b.6. & 33.b.13. and 113.a.4.5.6.&113.a.3.

*Ma.* Goe foreward.

Sch. God is alſo therefore ſayd to be in heauen, bicauſe that ſame hyeſt and * heauenly region doth moſt royally ſhine and is garniſhed with hys diuine and excellent workes. Moreouer by * God reigning in heauen, is declared that he is in eternall and hyeſt felicitie, while we as yet in earth expulſed from our countrey, like children diſherited from their fathers goods, liue miſerably & wretchedly in baniſhment. It is as much therefore to ſay that * God is in heauen, as if I ſhould call hym heauenly and altogether diuine, that is to ſay, incomprehenſible, moſt hye, moſt mighty, moſt bleſſed, moſt good, moſt great.

* Pſal. 2. a. 3. & 19. a. 1.

* Pſal. 2. a. 1. 2. 3. 4. and 11. b. 4. 5.

* Pſal. 70. a. 3. 4. 6. and 57. a. 5. b. 10. 11. and 68. b. 32. 33. and 113. a. 4. 5.

*Ma.* What profite takeſt thou of theſe thinges?

Sch. Theſe thynges do pull out of our hartes baſe and corrupt opinions concerning God, and do inſtruct our mindes to conceaue à farre other thinking of our heauenly * father, than we vſe to haue of earthly parentes, to vſe moſt great reuerence toward hys holy maieſtie, and in worſhipping maner to looke vp to it and haue it in admiration, and certainly to beleue that he doth harken to and * heare our prayers and deſires, to put our whole truſt in him that is both gouernor and keper of heauen & earth. And therewith alſo we are by theſe wordes admoniſhed not to aſke any thyng vnmeete for God, but as ſpeakyng to our heauenly father, to haue our hartes * raiſed from earth, hye and looking vpward, deſpiſing earthly thynges, thinking vpon thinges aboue and heauenly, and continually to aſpire to that moſt bleſſed felicitie of our father, and to heauen as our * inheritance by our father.

* Pſal. 70. a. 4. 6. and 29. b. 5. 6. 7. Mat. 23. b. 9.

* Pſal. 20. b. 6. & 102. c. 15. 17. and 113. a. 4. 5.

* Coloſ. 3. a. 1.

* Rom. 8. c. 17. Epheſ. 1. c. 14. d. 18. Heb. 9. c. 15. 1 Pet. 1. a. 3. 4.

*Ma.*

*Ma.* Thys then so happy a beginning and entrie of prayer being now opened vnto vs, goe to, rehearse me the first Petition.

Sch. First we pray that GODS NAME BE HALLOWED.

*Ma.* What meaneth that?

Sch. Nothing els but that his glorie be* euery where magnified.

* Psal. 89. a. 5. 6. &c. Rom. 11. d. 36. and 16. d. 27. 1. Cor. 10. g. 31.

*Ma.* Why do we aske this first?

Sch. Bicause it is most mete that the children should principally desire and wish the glorie of their father, the * seruantes of their maister, and the creatures of the creator, to be encreased.

* Mal. 1. d. 6.

*Ma.* Can Gods glorie be any thing encreased or decreased?

Sch. The glorie of God, forasmuch as it is continually* most ample, can not in dede in it selfe be made either greater by encreasce or lesser by decreasce. For it is not changed with any addition or diminishing as our earthly thinges be. But our prayer is that the name of God be made renomed & knowen to mortall men, & his praise and glory be celebrated here in earth as it is mete to be. And as the infinite power, wisdome, righteousnesse, and goodnesse of God, and all his diuine workes do truely set forth the glorie & maiestie of God, so we wish that they may appeare noble and glorious* to vs, that the magnificence of the author of them, as it is in it self most large, so it may also in all sortes shine honorable and excellent among vs, and be both priuately and publikely praysed and honored.

* Psal. 56. b. 5. c. 11. g. 104. e. 31.

Psal. 96. a. 1. 3. &c.

* Psa. 113. a. 2. 3. &c. & 114. a. 1. & 145. toto. Rom. 11. d. 36.

*Ma.* Go forward.

Sch. Moreouer we pray that the holy name of God be not * euill spoken of for our faultes, and as it were dishonored thereby, but rather that his glorie be by our godlinesse toward God, and goodnesse towardes men euery where magnified. Finally we wish that the names of all other that in heauen, earth, sea, or els where haue attained the names and honors * of Gods and be worshipped in temples in sondry formes & with sondry ceremonies, or to whom men filled with error & false fond opinions haue dedicated their hartes as it were chirches, the names (I say) of all those imagined and fayned Gods, once vtterly destroyed, and drowned and defaced with eternall forgetfulnesse, the onely diuine name and maiestie of God the heauenly father be great and glorious, and that all men in all contreyes may acknowledge it, honorably and holily worship and reuerence it, and with pure desires & hartes pray to it, call vpon it, and craue helpe of it.

* Esa.52.b.5. Eze.36.b.20. Rom.2.b.24.

* Ioel.2.c.14.b.23. Psal.96.a.4. and 97. b.7.9. and 115.a.3.4. 9c. and 135.c.15. Rom.1.c.23. 1.Joh.5.b.21.

*Ma.* Thou hast said well. I pray thee goe forward.

Sch. Secondly we pray that GODS KINGDOME COME, that is, that he suffer not the diuine * truth of his word, which also Christ calleth the Gospell of the kingdome, to lie hidden in darknesse, but that he dayly more and more bring it abrode, and with his succour mainteine and defend it against the deuises, craft, and policie of Satan * and of wicked men, and against their fayned treasons that labor to darken the truth, and to defame it or spot it with lyes, and against the violence * and crueltie of tyrantes, that trauaile by all meanes to extinguish and oppresse the

* Mat.4.b.23. and 9. b.35. Mar.1.b.14. Joh.8.b.31.32.

* Mat.13.a.27.c.38.39. and 15.a.2.3.6. Luc.16.b.8. Joh.3.c.19.20.

* Luc.10.a.3. and 20. c.12.9c.b.17 18. Joh.16.a.2.3. and 17. b.14.19.

the truth & vtterly to roote it vp: so as it may be made manifest and well knowen to all men that there is nothing able to resist the inuincible strength of Gods truth.

*Ma.* Say on more of the kingdome of God.

Sch. We pray him to bring very many out of darknesse into the light, instructed with the doctrine of * this holy word, and led by truth, and that wynning them to his number and holy companie, that is to say, his Chirch, in the which he reigneth specially, he will continually gouerne them * with his spirit, and strengthen them with his ayde as his soldiars alway earnestly fighting * with their enemies, the band of sinne and the armye of Satan, that hauing strength and stedfastnes by his diuine power, restrayning corrupt * and crooked affections, subduing and taming lustes, conquering, vanquishing, putting to flight, and chacing away all vices, they may encrease and enlarge the heauenly common weale and kingdome, God in the meane tyme reigning and ruling emperially in their hartes * by his spirit.

* Mat.1.b.14.15. Luc.4.c.18.19. Joh.17.c.17.19.20. 2 Pet.1.b.9.10.

* Joh.16.b.13.

* Luc.22.b.31.32. Eph.6.b.10.11.b.17.18 1.Pet.5.c.8.9.

* Rom.6.b.11.12. and 8.a.2.5.6.b.10.13.9c.

*Ma.* This we see dayly done.

* Mat.3.b.9.10.11. 1.Joh.3.b.24.& 4.c.13.

Sch. These thinges are in deede dayly done, so as we sufficiently perceiue that * God hath an eye both to the godly and the wicked, and so as the kingdome of God may seme to be faire begonne in this world: yet we pray that with continuall encreasing it may grow so farre, that all the reprobate * that by the motion of Satan stubburnly and obstinately resist & striue against Gods truth, and defiling themselues with all

* Psal.33.c.38.41. and 21.a.6.7.b.13. Luc.19.c.14.c.27. and 13.f.43.46. & 20.c.16.

vices and haynous sinnes refuse to submit themselues to the kingdome and dominion of God, being once subdued and destroyed, and the tyrannie of Satan himselfe, vtterly rooted out, and all the enemies slayne, oppressed, and troden downe, so as nothing may once breath against the becke and power of God, he alone may euery where gloriously reigne, emperially rule, and triumph. And as, while God reigneth * by hys spirit in vs, men haue a certaine communitie with God in this world, so we pray and wish that he will also by Christ communicate with vs in heauen the ioye of the most blessed * kingdome, and the glorie that in euerlasting ages of worldes shall neuer be changed, that we may be not onely children * but also heires of our heauenly father. Which desire also we verily nothing mistrust or doute, that our heauenly father will one day graunt vs to enioy.

* Mat. 25. d. 41. Rom. 16. c. 20. 1. Cor. 15. d. 24. 25. 26. Psal. 8. 54. 55. 56. 57.

* Rom. 8. b. 9. 10. 11. 1. Joh. 3. d. 24. & 4. c. 13.

* Mat. 13. f. 43. 1. Cor. 2. b. 9. Apoc. 21. d. 10. 11. &c.

* Mat. 25. d. 34. Rom. 8. c. 15. 16. 17. Tit. 3. c. 7.

*Ma.* What foloweth next?

Sch. That GODS WILL BE DONE. For it is the dutie * of children to frame their life according to the will of their fathers, and not contrariwise the parentes to conforme themselues to the will of their children.

* Psal. 40. b. 8. Mat. 26. b. 39. 42. Joh. 4. d. 34. and 5. c. 30. and 6. d. 38. Eph. 6. a. 1. 1. Joh. 4. 14.

*Ma.* Doest thou then thinke that men are able to do any thing against the will of God?

Sch. Surely it is euident and plainly knowen among all, that many sinnes and foule deedes are dayly done & committed by mortall men to the greuous * offending of his will, yet so as God can not by any force or necessitie be compelled but that he can most easily bring to effect what soeuer

* Psal. 5. a. 4. 5. and 41. b. 7. 8. Psal. 119. b. 104. 128.

soeuer he hath * purposed to do. We do therefore pray not only that that may come to passe which he hath decreed, which must nedes come to passe bicause the will of God doth euer carrie with it a necessitie of performing, but forasmuch as our myndes * burning with lustes, are commonly caried to desire and to do those thinges that most displease God, we pray that he will with the * mouing of his holy spirit so change and fashion all the willes of vs all to the meanyng and will of his maiestie, that we may will or wish nothing, much lesse do any thing, that his diuine will misliketh, and that whatsoeuer we perceiue * to betyde by his will, we may receiue and suffer it, not onely with contented but also with gladsome hartes.

* Psal.113.a.3.and 135.b.6.7. Rom.9.b.19.

* Rom.9.b.16.gc. Gla.5.c.16.17.

* Rom.8.a.2.4.7.gc. c.14.15.16. 1.Cor.2.c.12.g 3.b.16.

* Act.21.c.14. 1.Ioh.5.b.17.g 4.c.11.

*Ma.* Whereto doest thou adde, that Gods will be done IN EARTH AS IT IS IN HEAVEN?

*Seh.* Forsoth, that we be in all thinges seruiceable and obedient to Gods maiestie, after the example of * those heauenly spirites whom we call Angels: and as in heauen there is no rebellion, so in earth also there be none any where found that will or dare resist and striue agaynst the holy will of God. Yea and when we behold the * Sunne & Mone, and other starres which we see in the heauen, to be caried with continuall motion and perpetuall styrring, and with their beames to lighten the earth, by the will of God, we behold an example of obedience set forth for vs to follow. Moreouer whereas * God hath in the holy scriptures expressly declared his will, which he hath plainely notified by geuing them

* Psal.91.c.11.and 103.b.20.21.and 104. a.4.5. Heb.1.b.6.7.b.14. Apoc.7.c.11.and 19.b. 10.and 22.c.9.

* Psal.19.a.4.7.and 104.b.20.gc.and 135. b.7.and 136.b.7.a.9.

* Deu.1.b.32. Mat.7.b.21.and 12.b. 37.

the* name of his testament or last will, they that varie from the meanyng of the Scriptures, surely do manifestly depart from the wyll of God.

*Ma.* Now I thinke thou hast sufficiently spoken of the first part of the Lordes prayer, which part conteineth these three pointes that belong onely to the glory of God. Now it is good time for vs to goe forward to the second part which properly concerneth thinges profitable for vs & mete for our cōmodities.

Sch. The first point of the second part is, GEVE VS THIS DAY OVR DAILY BREAD.

*Ma.* What doest thou meane by the name of dayly bread?

Sch. Not onely those thynges that minister vs foode and apparell, but also all other thinges vniuersally that are needefull to the mainteyning, and preseruing of our life and leading it in quietnesse without feare.

*Ma.* Is there any thing els whereof this word bread doth admonish vs?

Sch. That we seeke not and gather together curiously deinty thynges for banketting or precious apparell, or sumptuous housholde stuffe, for pleasure, but that we despising delicacies and excesse, and contented with little, be satisfied with temperate and healthfull diet, and wyth meane and necessarie apparell.

*Ma.* How doest thou call bread thyne, which thou prayest to haue geuen thee of God?

Sch. By Gods* gift it becommeth oures, when he liberally geueth it vs for our dayly vses, though by right it be not due to vs.

*Ma.* Is there any other cause why thou callest it thy bread?

Sch.

* 1.Cor.3.b.6.d.14. Gal.4.c.24.

* Psal.104.c.13.b.27. &c. and 105.toto. and 144.c.10.11.12.&c. and 145.c.14.15.16.&c.

Psa.78.c.18.19.20.b. 29.30. and 106.c.14. Mat.6.b.25. Luc.16.c.19. 1.Tim.3.b.8.9.

* Psal.115.c.16. Mat.7.b.7.8. 1.Cor.4.b.7. Jac.1.c.17.

Sch. By this word we are put in minde that we must get our liuing * with our labour or by other lawfull meane, that being therewith contented we do neuer by couetise or fraude secke any thing of other mennes.

* Gen.3.b.19. Eph.4.b.28. 2.Thes.3.b.8.c.10.12.

*Ma.* Seing God biddeth vs get our lyuing by our owne labor, why doest thou aske bread of him?

Sch. It is God alone that geueth * frutefulnesse to the ground, that maketh the land plentifull, and to beare frute abundantly, and therefore it is certaine that in vaine shall we wast and spend out all the course of our life in toyle of bodie and trauaile of mynde, * vnlesse it please God to prosper our endeuors. It is mete therefore that we dayly craue in prayer thinges necessarie for our foode and life, at the handes of almighty God, which according to the diuine saying of Dauid, as he created all thinges * so doth also feede and preserue them, and that with thankfull hartes we receiue the same, as it were geuen and reached to vs by God, and deliuered by his owne hand into our handes.

* Psal.24.a.1.and 65.c.9.and 68.b.9.and 104.c.13.and 37.c.18 and 147.b.8.9c.

* Psal.127.a.1.2. 1.Cor.3.b.7.

* Psal.104.and 136.b.25.and 145.c.15.and 147.8c.

*Ma.* Thinkest thou that rich men also, which haue flowing plentie and store of all thinges, must dayly craue bread of God?

Sch. In vaine * shall we heape together and lay vp plentie, yea such as may for many yeares suffice either our vainglory or our dayly expenses, or necessarie vse, vnlesse God of his grace do make the vse of them healthfull to vs for our life. Yea in vaine shall we cramme meate * into our stomach, vnlesse Gods power by which we are rather fed and susteined, than by nourishmentes of

* Psal.34.b.9. Luc.1.g.53. 18.b.25. 1.Tim.6.c.17. Apoc.3.b.17.

* Deu.8.d.3. Psal.78.b.20.30. Mat.4.a.4.

meate, do geue both to the meate power to nouriſh and to the ſtomach abilitie to digeſt it. For which cauſe, euen after ſupper, we pray to haue the dayly meate which we haue alredy receiued, to be geuen vs of God, that is to ſay, to be made lifefull and healthfull to vs.

*Ma.* Why be added theſe wordes, DAILY, and THIS DAY.

Sch. To pull out of our hartes the ſtinges of cares* for to morow, that we be not day and night tormented with them in vaine, and that, the vnſatiable couetiſe & as it were raging hunger of exceſſiue wealth* being driuen from our myndes, we diligently doing our dutie, ſhould daily craue of our moſt liberall father that which he is redy dayly to geue.

* Mat.6.d.25.b.34. Luc.10.g.41. Phil.4.b.6. 1.Pet.5.b.7.

* 1.Tim.6.d.9.10.

*Ma.* Goe forward to the reſt.

Sch. Now foloweth the fifth petition wherein we pray our father to FORGEVE VS OVR TRESPASSES.

*Ma.* What frute ſhall we get by this forgeueneſſe?

Sch. Moſt large frute. For where God* hath mercy on humble ſuters, we ſhalbe in like place and all one fauor with him, as if we were innocent, holy, and vpright in all partes of our life.

* Pſal.31.a.5.3. Rom.3.b.2.10. 2.Cor.5.b.18. Coloſ.1.c.20.21.22.

*Ma.* Is this aſking of forgeueneſſe neceſſarie for all men?

Sch. Yea, forasmuch as there liueth no mortall man, that doth not oft* ſlippe in doing his dutie, and that doth not oft and greuouſly offend God, yea & *as the ſcripture beareth witneſſe againſt vs, he that offendeth in any one point is holden manifeſtly guilty of all, and that he who laboreth to

* Pſal.14.a.3. and 43.a.2.3. Rom.3.b.10.11. 1.Joh.1.b.8.10.

* Job.9.a.1.2. Jacob.2.b.10.

to purge him selfe of one sinne to God, shall be conuicted of a thousand hainous offenses. That we may therefore obteine forgeuenesse of sinnes, * one onely hope remayneth, one onely refuge for all men, the goodnesse and mercy of God through Christ. As for them that * do not confesse that they haue sinned, nor do craue pardon of their defaultes, but * with that Pharisee do glory in their innocencie and righteousnesse before God, or rather agaynst God, they exclude them selues from the fellowship of ỳ faythfull, to whom this forme of prayer is appointed for them to follow, & from the hauen and refuge of safetie. For thys is it that Christ sayth, that he came into this worlde, * not to call the righteous, but sinners to repentance.

* 2. Cor. 5. b. 18. 19. 20. &c.
1. Ioh. 1. b. 7. 9. and 2. a. 1. 2. b. 12.
* 1. Ioh. 1. b. 8. 10.
* Luc. 18. b. 9. &c.
* Mat. 9. b. 13. Luc. 5. f. 31. 32. and 19. b. 7. 1. Tim. 1. c. 15.

*Ma.* Doest thou affirme that God doth freely forgeue our sinnes?

Sch. * Yea altogether. For els it could not seme forgeuenesse but amendes: but to make sufficient amendes for one yea the very least fault, we are not by any power of ours in any wise able. We can not therefore with our workes, as it were with a certaine price, redeme both the offense past and the peace of God, and make recompense of like for like, but ought with all lowly prayers to craue of God pardon both of our fault and punishment, which * pardon is not possible to be obteyned but by onely Christ, and most humbly to beseche him to forgeue vs.

* Rom. 3. c. 24. 25. and 11. a. 5. 6.
2. Tim. 1. b. 9. 10. Tit. 3. b. 5.
* Psa. 32. b. 5. 6. 1. Ioh. 1. c. 9. and 2. a.

*Ma.* But this & the condition which is by and by after limited vnto vs, seme scant to agree fitly together. For we pray that God so forgeue vs as we forgeue our detters, or them THAT TRESPASSE AGAINST VS.

* Mat.18.b.32.33. Luc.6.e.36.37.38.

Sch. Surely God doth offer vs forgeueneſſe vpon a moſt reaſonable condition, which yet is not ſo to be taken as if in forgeuing men we ſhould ſo deſerue pardon of God, that the ſame ſhould be as a certaine recompenſe made to God. For

* Rom.3.d.24.33. and 11.d.5.6. Gal.3.d.4.

then ſhould not Gods forgeueneſſe * be freely geuen, neither had Chriſt alone, as the Scriptures teach vs, and as we haue before declared, vpon the croſſe fully payed the paines of our ſinne due to vs. But vnleſſe other do finde vs ready to

* Math.5.d.7. Luc.6.f.36. Jacob.2.b.13.

forgeue them, and vnleſſe we * in following the mercifulneſſe and lenitie of God our father, do ſhewe our ſelues to be hys children, he plainly warneth vs to loke for nothyng ells at his hand but extreme ſeueritie of punſhment. He hath therefore appointed our eaſineſſe to forgeue, not as a cauſe to deſerue pardon of God, but to be a pledge to confirme our hartes with ſure confidence of Gods mercy.

*Ma.* Is there then no place of forgeueneſſe with God left for them that ſhewe them ſelues to other not entreatable to forgeue and to lay away diſpleaſures, and ſuch as will not be appeaſed?

Sch. No place at all. which both is confirmed

* Mat.6.d.14.15. and 18.c.24.d.28.29.33.34.

and manifeſt by * many other places of the holy Scripture, and namely by that parable in the Goſpell, of the ſeruaunt which owing hys Lord ten thouſand talentes, refuſed at the ſame time to forgeue hys fellowe ſeruaunt one hundred pens that he had lent hym, he notably

* Mat.7.d.2. Luc.6.f.37.38. Jacob.2.b.13.

warneth vs. For * according to the ſame rule of rigour, and the ſame example, ſhall iuſtice without mercy be done vpon hym that can not finde in hys hart to ſhew lenitie and mercy to other.

*Ma.*

*Ma.* Thinkeſt thou that ſutes in law about right and wrong are here condemned?

Sch. * A wrekefull minde and reuengefull of iniuries the woꝛd of God doth ſurely condemne. Let contenders at lawe thereforꝛe looke well to it, with what minde they ſue any man. But the * lawes and oꝛdinances of common right, and their lawfull vſe, that is to ſay, ſuch vſe as is directed by the rule of iuſtice and charitie, are not taken away oꝛ condemned by the Goſpell of Chriſt. But in thys part of the Lorꝛdes prayer, our mindes are bound to followe the rule of Chriſtian lenitie and loue, * that we ſuffer not our ſelues to be ouercome of euill, that is to ſay, to be drawen ſo farre by other mens offence, as to haue will to render euill foꝛ euill, but rather that we ouercomme euill with good, that is, recompenſe euill deedes with good deedes, and beare and keepe good will toward our foes, yea and our cruell and deadly enemies.

* Rom.12.b.19.20. Heb.10.f.30.

* Rom.13.a.1.b.4.d. 5g. Cit.3.a.1. 1.Pet.2.c.13.

* Mat.5.f.39.g.44. Luc.6.b.27.28. Rom.12.b.14.17.18. 19.20.

*Ma.* Now goe forward to the ſixth petition.

Sch. Therein we pꝛay that he LEADE VS NOT INTO TENTATION, BVT DELIVER VS FROM EVILL. Foꝛ as we befoꝛe do aſke foꝛgeuenelle of ſinnes paſt, ſo now we pꝛay that * we ſinne no moꝛe. A thouſand feares are ſett afoꝛe vs, * a thouſand perilles threatened vs, a thouſand ſnares pꝛouided and layed foꝛ vs. And we on our part are ſo * feble by nature, ſo vnware to foꝛeſee them, ſo weake to reſiſte them, that with moſt ſmall foꝛce and occaſions we are ſhooued downe and caryed headlong into deceite.

* Joh.5.b.14.8.8.b.11. 2.Pet.2.b.20.21.22.

* Mat.10.b.16.17.g. Epheſ.6.c.12.g. 1.Pet.5.c.8.9.

* Mark.14.b.41. 1.Cor.1.b.27.

*Ma.* Goe forward.

Sch. Sithe therefore we be most sharpely and continually assaulted, both by * crafty and violent men, and by concupiscence * and our owne lust, by the entysementes of the flesh, this world, and all meanes of corruption, but specially by that suttle, guilefull, and olde wylye * Serpent the deuill, which like a rauening * Lyon seking whom he may deuoure, together with infinite other malicious * spirites armed with a thousand crafty meanes to hurt vs, is euer ready to destroy vs, and thereby as our weakenesse is, we must needes byandby fall downe and be vterly vndone, we flee to the faythfull protection of our * almighty most louing father, and pray to hym in these distresses and perills not to forsake vs and leaue vs destitute, but * so to arme vs with hys strength that we may be able not onely to resiste and fight agaynst the lustes of our flesh, the entisementes of thys worlde, and the force and violent assault of Sathan, but also to ouercome and get the ouerhand of them, and that therefore he will withdrawe our hartes * from vices and offenses, that we fall not into them, nor at any time fayle in our dutie, but may euer lye safe and without feare in * the protection and defense of our most good and also most mighty Father.

* Mat.10.b.16.17. Luc.16.b.2. 2.Cor.11.c.13.15.
* Jac.1.b.14.& 4.a.1. 1. Jo).2.c.16.
* Gen.3.a.1.&c. 2.Cor.11.a.3. Apoc.12.a.4.& 20.a.2.
* 1.Pet.5.c.8.
* Eph.6.b.11.12.
* Job.16.&.33. 1.Joh.4.a.4.& 5.b.4.
* Rom.16.b.20. Eph.6.b.10. 2.Tim.4.b.17.18.
* Rom.8.a.1.4.6.&c. 1.Pet.4.a.1.2.
* Psal.91.a.1.&c.10. 10.and 121.1010.

*Ma.* Then thou meanest by the name of tentation, the craft and violence of the deuill, the snares and deceites of thys world, and the corruptions and entisementes of our flesh, by which our soules are moued to sinne, and holden fast entangled.

Sch. Yea forsooth maister.

*Ma.* Sithe then to catch and entangle men as it were

in

in snares of tentation, is the proprietie * of Sathan, why doest thou pray that God lead thee not into tentation?

* Act.5.a.3. 1.Cor.7.a.5.

Sch. God as he defendeth and preserueth * them that be hys, that they be not snared with the guiles of Sathan, and so fall into vices & foule sinnes, so from the wicked he * holdeth backe and withdraweth hys helpe and succour, wherof they being destitute, blinded with lust, and running headlong, are catched in all sortes of deceitfull trappes, & caried vnto all kinde of wickednesse, and at length with custome of ill doinges, as it were gathering * a thicke tough skinne, their hartes ware hard, and so they becomming bondmen and yelding them selues to slauerie to the tyrant Sathan, they runne in ruine to their vndoing and euerlasting destruction.

* Luc.22.b.31.32. 1.Cor.15.b.10. 2.Cor.12.b.9. Ephe.6.b.10.11. 2.Tim.4.b.17.18.

* 1.Reg.16.c.14. Gal.5.a.4. 1.Pet.5.a.5. Iud.a.1.

* Esa.6.b.10. 2.Cor.4.a.3.4. Ephe.4.b.18.19.

*Ma.* There remayneth yet a certaine appendant of the Lordes prayer.

Sch. FOR THINE IS THE KINGDOME, AND THE POWER, AND THE GLORY, FOR EVER. AMEN.

*Ma.* Why wold Christ haue this conclusion added?

Sch. First, to make vs vnderstand that our sure confidence of obteyning all those thinges that we haue before prayed for, standeth in hys goodnesse and power, and * not in any deseruinges of our owne or of others. For by these wordes is declared, that there is nothing that he which ruleth and gouerneth * the world, in whose dominion and power are all thinges, which most nobly shining in most ample & immortall glory, infinitely excelleth aboue all other, either can not or will not geue vs * when we pray for it, so that it be

* Psal.3.a.3.b.8. Osee.13.b.9. Joh.10.f.28.

* Psal.22.b.27. & 24. a.1.3c.b.7.8c. and 29. a.1.2.8c. and 47.toto. and 92.a.3.4.8c. 1.Tim.6.c.15.16.

* Mat.7.b.10. and 21. c.22. Iacob.1.a.6.

asked rightly and with assured fayth: that now there be no more douting left in our hartes: which is also declared & confirmed by this worde *AMEN, added to the end of the prayer. Moreouer forasmuch as God alone is able at his owne will * to geue what soeuer he hath appointed, it most plainly appeareth that of him alone all these thinges both ought to be asked, and may be obteyned, and that there is *no perill or euill of ours so great, which he is not able most easily by hys exceding power, wisedome, and goodnesse, to ouercomme and driue from vs, and also to turne it to our safetie.

* 1.Cor.1.b.20.

* Psal.115.a.3. 2.Cor.9.c.8. Ephe.3.b.20. 1.Tim.6.c.15.16.

* 2.Cor.1.b.8.9.10. 2.Tim.4.d.17.18. Jud.24.

*Ma.* Why is there in the later end mention made of the glory of God?

Gods glory the end of all.

Sch. To teach vs to conclude all our prayers with prayses of God, for that is * the end whereunto all thinges ought to be referred, that issue ought alwayes to be set before the eyes of vs Christians, for all our doinges and our thoughts to reach vnto, that Gods honour be most largely amplified and gloriously set out to sight, howsoeuer yet among men in whose hartes Christian religion is not settled, there is scarce any one found, that for his enterprises attempted and perills aduentured, desireth *not glory as à reward of hys deedes and vertues, which yet as not true and sound glory, but vaine shewe and boasting, the Lord vehemently and earnestly commaundeth them that be hys to eschue.

* 1.Cor.10.g.31. Ephe.3.b.20.21. Phil.1.b.11. 1.Tim.1.b.17. Jud.25.

* Mat.6.a.1.2.3.4.5. 6.&c. Gal.5.b.26. Phil.2.a.3.§3.b.19.

*Ma.* Then after entreating of prayer, shall we fittly and in good time adde somewhat of the prayses of God and thankesgeuing?

Sch. Surely * most fittly. For not onely in the last

* Rom.1.a.8.b.10. 2.Cor.1.b.11. Ephe.1.c.15. Phil.1.a.3.4.

last end of the Lordes prayer Gods glory is mentioned, but also the very first entrie of it beginneth with the glory & prayses of God. For when we pray that Gods name be hallowed, what pray we ells, than that of all hys workes hys glory be stablished, that is, that he be iudged in forgeuing sinners, * mercifull: in * punishing the wicked, righteous: in performing hys promises, * true: in heaping daily benefites vpon the vnworthy, * most good & liberall: that whatsoeuer * of hys workes we see or vnderstand, we be therby stirred to aduance hys glory with prayses. So was it Gods will to haue hys glory most nerely ioyned with prayer to hym. For meete it is, that as when we are touched and troubled * with distresses, we flee as humble petitioners to Gods helpe and mercy, so we vnfaynedly acknowledge that by hym we obteine deliuerance frō all euills and greeues, & that he is to vs the onely author of all good thinges. For of whom we craue pardon and all good thinges, to hym when he geueth them, not in hart & speche to render thankes were surely most great vnkindnesse. We ought therefore continually with mindefull hart and due honors to yelde deserued thanke to the euerliuing God.

* Psal. 51. a. 1.
* Rom. 1. f. 11.
* Rom. 3. a. 3. 4.
* Psal. 61. c. 9. 91. and 62. b. 3. 91.
* Psal. 19. a. 1. 2.
* Psal. 34. a. 1. 2. and 50. c. 14. 15. b. 23. 1. Thes. 1. a. 2. & 3. b. 12. 2. Thes. 1. a. 3.
Psal. 92. a. 1. and 93. and 103. 1011.

*Ma.* Goe forward.

Sch. Moreouer, * to prayse and magnifie Gods goodnesse, iustice, wisedome, and power, and to geue hym thankes in our owne name and in the name of all mankinde, is parcell of the worshipping of God, belonging as properly to hys maiestie as prayer, wherewith if we do not rightly worship hym, surely we shall not onely be vnwor-

* Psal. 29. a. 1. 2. and 50. c. 14. 15. b. 23. Rom. 15. b. 6.

thy of hys * so many and so great benefites as vnthankfull persons, but also shall be most worthy of eternall punishmentes, as wicked agaynst God.

* Luc.17.c.17. Joh.7.b.44. Rom.1.c.21.b.24. 1.Pet.4.c.11.

*Ma.* Sithe we also receiue benefites of men, shall it not also be lawfull to geue them thankes?

Sch. Whatsoeuer benefites men do to vs, we ought * to accompt them receiued of God, because he alone in deede doth geue vs them by the ministery of men. For which cause also, though men ought not be beneficiall and liberall of intent to gett thanke, but to set forth * the glory of God, yet to geue thanke to them that * moued by kindnesse graunt vs any thing beneficially and frendly, why should it not be lawfull, sithe both * equitie requireth it, and by law of naturall kindnesse we are bound vnto it? yea and God him selfe by thys meane binding vs vnto them, willeth vs to acknowledge the same.

* 1.Cor.12.a.6.b.11. 2.Cor.9.c.9.b.12. 1.Pet.4.c.10.11.

* Mat.5.c.16. 1.Pet.2.c.12.

* Iohn.16.a.3.

* Mat.5.g.43.46.47 Luc.6.b.32.33.34. Act.24.a.2.3.

*Ma.* Doest thou then allow a thankfull minde to men also?

Sch. Yea. Sithe our thankfulnesse to men, redoundeth to God him selfe, bycause from the spring hed of his diuine liberalitie as it were by certaine guiding of water courses, God conueyeth * his benefites to vs by the handes of men. Therefore if we shew not our selues thankfull to men, we shall be also vnthankfull to God him selfe. Only this let vs looke well to, that * his full glory returne and redound to God alone as to the author and fountayne of all good thinges.

* 1.Cor.12.a.6.b.11. 1.Pet.4.c.10.11.

* Iohn.115.a.1. Mat.5.c.16. 2.Cor.4.b.15.and 9.c. 9.b.11.12.13. 1.Pet.2.c.12.

*Ma.* Is there any rule and prescribed forme, for vs certainly

certainly to followe when we glorifie and honour God, or geue hym thankes?

Sch. Innumerable prayſes of God, are commonly to be ſene ſet out in hys * word, from the rule whereof if we vary not, we ſhall alway haue a good paterne to follow in geuing to God hys glory and honor & in yelding him thankes. Finally in a ſumme, ſeing the holy ſcriptures do teach that God is * not only our Lord, but alſo our Father and Sauiour, and we likewiſe are hys children and ſeruauntes, it is moſt meete that we employ all * our life to the ſetting out of hys glory, render to him his due honor, worſhip, pray to, and reuerence him, and with hart and mouth continually thanke hym, ſithe we are to this * end created by him & placed in this world, that his immortall glory ſhould be in moſt great honor among men, and riſe to moſt hye magnificence.

* *Maximè in libro pſalm.*

* Deu.10.b.17.20.and 23.c.18. Mal.1.a.6.7.& 2.b.10.

* Pſal.29.a.1.2.and 34.a.1.2.and 92.a.1. and.103.1029. Rom.15.b.6.

* Prou.16.a.4. Eſa.43.b.7. Rom.11.c.36. Coloſ.1.c.16.

## ¶ *The fourth part. Of Sacramentes.*

*Ma.* Now hauing ended our treating of the law of God, of the Crede or Chriſtian confeſſion, and alſo of prayer and of thankeſgeuing, it reſteth laſt of all to ſpeake of the Sacramentes and diuine miſteries, which alway haue prayer and thankeſgeuing ioyned vnto them. Tell me therefore, what is a Sacrament?

Sch. * It is an outward teſtifying of Gods good will & bountifulneſſe toward vs through Chriſt, by a viſible ſigne repreſenting an inuiſible and ſpirituall grace, by which the promiſes of

* Mat.3.c.11.and 26. c.26.and 28.b.19. Joh.3.a.5. Act.2.f.38. Rom.6.a.3.4. 1.Cor.10.b.16.and 11. c.24.25. Gal.3.b.27. 1.Pet.3.b.21.

God touching forgeueneſſe of ſinnes and eternall ſaluation geuen through Chriſt are as it were, ſealed and the truth of them is more certainely confirmed in our hartes.

*Ma.* Of how many partes conſiſteth a Sacrament?

Sch. Of two partes,* the outward element, or viſible ſigne, and inuiſible grace.

* Mat.26.v.26. Joh.6.v. Act.2.f.38. Gal.3.b.26.27.

*Ma.* Why would God ſo haue vs to vſe outward ſignes?

Sch. Surely we are not endued with mynde and vnderſtandyng ſo heauenly and diuine, that the graces of God do appeare clearely of them ſelues to vs as it were to Angels, by this meane therfore God hath prouided for our weakeneſſe that we which are earthly and blinde ſhould in outward elementes and figures, as it were in certaine glaſſes, behold the heauenly graces which otherwiſe we were not able to ſee. And greatly for our behofe it is that Gods promiſes ſhould be alſo preſented to our ſenſes, that they may be confirmed to our myndes without doutyng.

*Ma.* But is it not a manifeſt proofe of infidelitie in vs, not to geue ſure faith to Gods promiſes, vnleſſe we be vnderpropped with ſuch helpes?

* Mat.6.b.30. and 8.c.26. and 16.c.8.

Sch. Surely we are indued* with ſclender and vnperfect fayth ſo long as we are in this woꝛld, and yet we ceſſe not to be faythfull. For the remnantes of diſtruſt, which alway ſticke in our fleſh, do ſhew the weakeneſſe of our fayth,* but yet do not vtterly quench it. Theſe remnantes of diſtruſt though we can not altogether ſhake of, yet we muſt with continuall encreaſing euen to the

* Luc.17.a.5. Act.16.a.5. Rom.1.b.17. & 14.a.1.

the end of our lyfe trauaile toward * perfection of fayth, in which endeuour the vse of Sacramentes doth much further vs.

* 1.Cor.9.d.24. 2.Cor.5.b.7.2. Heb.6.a.1.

*Ma.* Is there any other cause, why the Lord would also haue the vse of externall signes practised?

Sch. The Lord dyd furthermore ordeine his mysteries to this end, that they should be certaine markes and tokens * of our profession: wherby we should as it were beare witnesse of our fayth before men, and should plainely shew that we are partakers of Gods benefites with the rest of the godly and that we haue all one concord and consent of Religion with them, and should openly testifie that we are not ashamed * of the name of Christians and to be called the disciples of Christ.

* Mat.26.c.26. and 28.d.19. Act.2.f.38.41. 1.Cor.11.b.20. Ephe.4.a.5.

* Joh.9.c.22. and 12.f. 42. and 19.g.38. Act.11.b.26. 1.Pet.4.b.16.

*Ma.* What thinkest thou then of them that thinke they may spare the diuine mysteries as thinges not of so great necessitie?

Sch. First they can not fayle this so godly & due a dutie without * most haynous offence agaynst God the father, and our Sauiour Jesus Christ, and also agaynst his Church. For what were that els, than indirectly to denye Christ? And he that vouchsaueth not * to professe him selfe a Christian, is not worthy to be compted in the number of Christians. Agayne they that would refuse the vse of Sacramentes, as if * they had no nede of them, I thinke were worthy to be condemned not onely of most hye presumption, but also of vnkinde wickednesse agaynst God, for asmuch as they do despise not onely the helpes of their owne weakenesse, but also God him selfe the au-

* Joh.3.a.5. Luc.14.b.18.c.24. 1.Cor.11.b.20. * Mat.10.b.33. Mark.8.b.38.

* Joh.3.a.5. Luc.14.c.24.

* 2.Cor.6.a.1. 1.Theſ.5.c.19.

thoꝛ of them, refuſe* his grace, and (as much as in them lyeth) extinguiſh his ſpirit.

*Ma.* Thou conceiueſt well the right vnderſtanding concerning the viſible ſignes and outward vſe of the Sacramentes. But whereas ſecondly thou geueſt to the Sacramentes the ſtrength & efficacie to ſeale and confirme Gods promiſes in our harts, thou ſemeſt to aſſigne to them the proper offices of the holy ghoſt.

Sch. To lighten and geue bright clereneſſe to mens* myndes and ſoules, and to make their conſciences quiet and in ſecuritie, as they be in deede, ſo ought they to be accompted the proꝛe woꝛke of the holy ghoſt alone, and to be imputed to him, and this prayſe not to be tranſferred to any other. But this is no impediment but that God may geue to his myſteries the ſecond place in quieting and ſtabliſhing our myndes and conſciences, but yet ſo that nothing be abated from the vertue of his ſpirit. Wherfoꝛe we muſt determine, that the outward element hath neither* of it ſelfe, noꝛ in it ſelfe incloſed the foꝛce and efficacie of the Sacrament, but that the ſame wholly floweth from the ſpirit of God, as out of a ſpringhed, and is by the diuine myſteries, which are oꝛdeined by the Loꝛd foꝛ this end, conueyed vnto vs.

* Luc.11.b.12. Joh.1.b.33. and 6.g.63. and 14.b.17.b.26. 1.Cor.12.a.4.6.11.

* Joh.1.b.33. Act.1.a.5. & 10.g.47.

*Ma.* How many Sacramentes hath God ordeined in his Chirch?

Sch. Two.

*Ma.* Which be they?

Sch. * Baptiſme, and the holy Supper, which are commonly vſed among all the faythfull. Foꝛ by the one we are boꝛne agayne, and by the other we

* Mat.26.c.26. and 28.b.19. Joh.3.e.5. and 6.f.53. Act.2.b.3.

we are nouriſhed to euerlaſtyng lyfe.

*Ma.* Then tell me firſt what thou thinkeſt of Baptiſme. The deſcriptiō of Baptiſme.

Sch. Whereas by nature we are * the children of wrath, that is, ſtraungers from the Church, which is Gods houſehold, baptiſme is as it were * a certaine entrie by which we are receiued into the Church, wherof we alſo receiue a moſt ſubſtantiall teſtimonie, that we are now * in the number of the houſehold, & alſo of the children of God, yea and that we are ioyned and graffed into * the bodie of Chriſt, and become his members and do grow into one bodie with hym.

* Ephe.2.a.3.

* Math.28.b.19. Mar.16.b.16. Joh.3.a.5. Act.3.b.5.

* Rom.8.b.15.16.17. Ephe.2.b.19.

* 1.Cor.6.c.15.and 12. b.27. Gal.3.b.27. Eph.4.c.15.16.and 5. g.30.

*Ma.* Thou ſaydeſt before that a Sacrament conſiſteth of two partes, the outward ſigne, and inward grace. What is the outward ſigne in Baptiſme?

Sch. * Water, wherein the perſon Baptiſed is dipped, or ſprincled with it, IN THE NAME OF THE FATHER, AND OF THE SONNE, AND OF THE HOLY GHOST.

* Mat.3.b.16.and 28. b.19. Joh.3.a.5.c.23. Act.8.g.36.38.

*Ma.* What is the ſecret and ſpirituall grace?

Sch. It is of two ſortes, that is, * forgeueneſſe of ſinnes and regeneration, both which in the ſame outward ſigne haue their full and expreſſe reſemblance.

* Mar.1.a.4. Joh.3.a.5. Act.2.f.38. Tit.3.b.5.

*Ma.* How ſo?

Sch. Firſt, as the vncleannesſes of the bodie are waſhed away with water, ſo the * ſpottes of the ſoule are waſhed away by forgeueneſſe of ſinnes. Secondly * the begynnyng of regeneration, that is, the mortifying of our nature is expreſſed by dipping in the water, or by ſprinklyng of it. Finally when we brandby riſe vp agayne out of

* Act.22.c.16. Eph.5.b.26. Tit.3.b.5.6.

* Joh.3.a.5. Rom.6.a.3.5.b.6.7. &c. Tit.3.b.5.

the water vnder which we be for a short tyme, the new lyfe which is the other part and the end of our regeneration is therby represented.

*Ma.* Thou semest to make the water but a certaine figure of diuine thynges.

Sch. * It is a figure in dede, but not empty or deceitefull, but such as hath the truth of the thyngs them selues ioyned and knit vnto it. For as in Baptisme God truly deliuereth vs forgeuenesse of sinnes and newnesse of lyfe, so do we certainely receiue them. * For God forbid that we should thinke that God mocketh and deceiueth vs with vayne figures.

* Joh.3.a.5. Act.22.c.16. Ephe.5.d.26. Tit.3.b.5.

* Joh.14.a.6.b.17. Rom.3.a.4. Heb.10.d.23.

*Ma.* Do we not then obteine forgeuesse of sinnes by the outward washing or sprinkling of water?

Sch. No. For onely Christ hath * with his bloud washed & cleane washed away the spottes of our soules. This honor therefore it is not lawfull to geue to ẏ outward element. But the holy Ghost as it were sprinkling * our consciences with that holy bloud, wipyng away all the spots of sinne, maketh vs cleane before God. Of this clensing of our sinnes we haue à seale and pledge in the Sacrament.

* Mat.26.c.28. Ephe.1.b.7.& 5.d.25. Col.1.c.14.20. Tit.3.b.5.6. Apoc.1.b.5.

* Joh.3.a.5. Rom.8.b.15.16. Heb.9.d.14. and 10.d.22.

*Ma.* But whence haue we regeneration?

Sch. None other wayes but from the death & resurrection of Christ. * For by the force of Christes death, our old man is after à certaine maner crucified & mortified, and the corruptnesse of our nature is as it were buried, that it no more lyue & be strong in vs. And by the beneficiall meane of his resurrection he geueth vs grace to be newly formed vnto à new lyfe to obey ẏ righteousnesse of God.

* Rom.6.a.3.&c.toto.

*Ma.*

*Ma.* Do all generally and without difference receiue this grace?

Sch. *The only faithful receiue this frute, but the vnbeleuing in refuſing the promiſes offered them by God, ſhut vp the entrie agaynſt them ſelues, & go away empty. Yet do they not therby make that the Sacramentes loſe their force & nature.

* Mat.16.d.16. Joh.1.b.12.and 3.b.16. c.18.

*Ma.* Tell me then briefly in what thinges the vſe of Baptiſme conſiſteth.

Sch. In faith and repentance. For * firſt we muſt with aſſured confidence hold it determined in our hartes: that we are cleanſed by the bloud of Chriſt from all filthyneſſe of ſinne, and ſo be acceptable to God and that his ſpirit dwelleth within vs. And then we muſt continually with all our power and endeuor trauaile in *mortifieng our fleſh and obeyeng the righteouſneſſe of God, and muſt by godly lyfe declare to all men that we haue in Baptiſme as it were *put on Chriſt, and haue his ſpirit geuen vs.

* Mat.26.c.28. Mar.16.d.16. Rom.3.b.9.11.c.15. 16.17. Ephe.1.b.7.and 5.b. 25.26. Col.1.c.14.16.

* Rom.6.a.3.5c.8.c. 11.3c.c.13.b.19.and 8. b.13. Ephe.4.c.24. Col.3.a.5.

* Rom.13.b.14. Gal.3.b.26.27.

*Ma.* Sith infantes can not by age performe thoſe things thatthou ſpeakeſt of, why are they baptiſed?

Sch. That fayth and repentance go before Baptiſme, is required onely in perſones ſo growen in yeares * that by age they are capable of both. But to infantes the promiſe * made to the Chirch by Chriſt, in whoſe faith * they are baptiſed, ſhall for the preſent tyme be ſufficient, and then afterward when they are growen to yeares, they muſt nedes them ſelues acknowledge the truth of their baptiſme, and haue the force therof to be liuely in their ſoules and to be repreſented in their lyfe and behauiours.

* Mar.16.b.16. Joh.3.b.16.c.18.

* Rom.3.a.3.and 4. b.21.22.24. Heb.10.b.29.

* Mat.28.b.19.

*Ma.* How shall we know that infantes ought not to be kept from baptisme?

* Rom.3.a.3.4.and 4.b.11. Heb.10.b.23.

Sch. Seyng God * which neuer swarueth from truth, nor in any thyng strayeth from the right way, dyd not exclude infantes * in the Jewish Chirch from Circumcision, neither ought our infantes to be put backe from baptisme.

* Gen.17.b.10.11.12. &c. Luc.1.f.59.& 2.c.21. Act.7.a.2. Phil.3.a.5.

*Ma.* Thinkest thou these so like, and that they both haue one cause and order?

*Deu.10.b.16.and 30.b.6. Jere.4.a.4.

Sch. Altogether. For, as Moses * and all the Prophetes do testifie that Circumcision was a signe of repentance, so doth Saint Paul teach that it was a Sacrament of faith. Yet the * Jewes childzen beyng not yet by age capable of faith and repentance, were neuertheless circumcised, by which visible signe God shewed him selfe in the old testament to be the father of yong childzen and of the sede of his people. Now sithe it is certaine that the grace of God is both * more plentifully poured and more clerely declared in the Gospell by Christ, then at that tyme it was in the old Testament by Moses, it were a great indignitie if the same grace should now be thought to be either obscurer or in any part abated.

* Rom.2.b.28.29.and 4.b.11. Gen.17.a.7.b.10.11. 12.&c.

* Act.2.c.17.18.and 10.g.45. 2.Cor.3.b.6.7.8.9.&c. Gal.3.c.23.24. Col.3.b.3.4.

*Ma.* Go on forward.

Sch. Sith it is certaine that our infantes haue the force and as it were the substance of baptisme common with vs, they should haue wrong done them, if the signe, which is inferior to the truth it selfe, should be denyed them, and the same, which greatly auayleth to testifying of the mercie of God and confirmyng his promises, beyng taken away, Christians should be defrauded

* Mat.18.a.3.4.b.10. and 19.b.14. Luc.18.b.15.16.17. Rom.4.c.16.b.23.24. 1.Pet.3.a.3.

of

of à singular comfort which they that were in old tyme enioyed, and so should our infantes be more hardly dealt with in the new testament vnder Christ, then was dealt with the Iewes infantes in the old testament vnder Moses. Therfore most great reason it is, that by baptisme as by the print of à seale, it be assured to our infantes that they be heyres of Gods grace, and of the saluation promised to the sede of the faythfull. Rom.4.c.16.9.23.24.

*Ma.* Is there any more that thou wilt say of this matter?

Sch. *Sithe the Lord Christ calleth infantes vnto hym, and commaundeth that no man forbid them to come, embraceth them when they come to hym, and testifieth that to them the kingdome of heauen belongeth: whom God vouchsaueth to be in the heauenly palace, it seemeth à great wrong that men should forbid them the first entrie and doore thereof, and after à certaine maner to shutt them out of the Christian common weale. *Matth.18.a.3.4.b.10. and 19.b.14. Mar.10.b.13.14.15.

*Ma.* It is so. But whereas thou diddest say before that children after they were growen more in yeares ought to acknowledge the truth of their Baptisme, I would thou shouldest now speake somewhat more plainly thereof.

Sch. Parentes and Scholemaisters did in olde time diligently instruct their children as soone as by age they were able to perceaue & vnderstand, in the first principles of Christian Religion, that they might sucke in godlinesse almost together with the nourses milke, and straight waies after their cradle, might be nourished with the tender foode of vertue towardes that blessed life. For

the which purpose also little short bookes which we name Catechismes, were written: wherein the same, or very like matters, as we now are in hand with, were entreated vpon. And after that the children seemed to be sufficiently trained in the principles of our Religion, they brought and offered them vnto the Bishop.

*Ma.* For what purpose did they so?

Sch. That children might after Baptisme do the same which such as were elder who were also called *Catechumini*, that is, scholers of Religion, did in olde time before, or rather at Baptisme it selfe. For the Bishop did require and the children did render reason and accompt of their Religion and fayth: and such children as the Bishop iudged to haue sufficiently profited in the vnderstanding of Religion he allowed, and laying hys handes vpon them and blessing them let them depart. This allowance and blessing of the Bishop our men do call confirmation.

*Ma.* But there was an other confirmation vsed of late.

Sch. In steede of thys most profitable and ancient confirmation, they conueyed à deuise of their owne, that is, that the Bishop should not examine children whether they were skilled in the preceptes of Religion or no, but that they should anoint young infantes vnhable yet to speake, much lesse to geue any accompt of their fayth, adioyning also other ceremonies vnknowen vnto the holy Scripture and the Primitiue Church. This inuention of theirs they would nedes haue to be à sacrament, & accompted it in maner equall in dignitie with Baptisme: yea some of them pre-

fer-

ferred it alſo before Baptiſme. By all meanes they would that thys their confirmation ſhould be taken for a certaine ſupplying of Baptiſme, that it ſhould thereby be finiſhed and brought to perfection: as though Baptiſme els were vnperfect, and as though children who in Baptiſme had put vpon them Chriſt with hys benefites, without their confirmation were but halfe Chriſtians: than which iniurie no greater could be done againſt the diuine Sacrament, and againſt God him ſelf, & Chriſt our Sauior, the author and founder of the holy Sacrament of Baptiſme.

*Ma.* It were to be wiſhed therfore that the ancient maner and vſage of examining children were reſtored againe.

Sch. Very much to be wiſhed ſurely. For ſo ſhold parentes be brought to the ſatiſfying of their dutie in the godly bringing vp of their children, which they now for the moſt part do leaue vndone, and quite reiecte from them: which part of their dutie if Parentes or Scholemaiſters, would at thys time take in hand, do, & throughly performe, there would be a marueilous conſent and agreement in Religion and fayth, which is now in miſerable ſort torne aſunder: ſurely all ſhould not either lye ſo ſhadowed, and ouerwhelmed with the darkenes of ignorance, or with diſſentions of diuers and contrary opinions be ſo diſturbed, diſſolued, and diſſipated, as it is at this day: the more pitie it is, and moſt to be ſorrowed of all good men for ſo miſerable a caſe.

*Ma.* It is very true that thou ſayeſt. Now tell me the order of the Lordes ſupper.

The Lordes Supper.

Sch. It is euen the ſame which the Lord Chriſt

did institute. who in the same night that he was betrayed, * TOOKE BREAD, AND WHEN HE HAD GEVEN THANKES, HE BRAKE IT, AND GAVE IT TO HIS DISCIPLES, SAYING: TAKE, EATE, THIS IS MY BODY, WHICH IS GEVEN FOR YOV. DO THIS IN REMEMBRANCE OF ME. LIKEWISE, AFTER SVPPER, HE TOOKE THE CVP, AND WHEN HE HAD GEVEN THANKES, HE GAVE IT TO THEM, SAYING: DRINKE YE ALL OF THIS. FOR THIS IS MY BLOVD OF THE NEW TESTAMENT WHICH IS SHED FOR YOV, AND FOR MANY, FOR REMISSION OF SINNES. DO THIS AS OFT AS YE SHALL DRINKE IT IN REMEMBRANCE OF ME. FOR SO OFT AS YE SHALL EATE THYS BREAD, AND DRINKE OF THIS CVP, YE SHALL SHEW THE LORDES DEATH TILL HE COME. This is the forme & order of the Lordes Supper, which we ought to hold and holily to kepe till he come.

* 1.Cor.11.a.23.24.25. Mat.26.c.26. Mar.14.c.22. Luk.22.c.19.

*Ma.* For what vse?

Sch. * To celebrate and reteine continually a thankfull remembrance of the Lordes death, and of that most singular benefit which we haue receiued therby, and that as in Baptisme we were ones borne agayne, so with the Lordes Supper we be alway fed and sustemed to spirituall and euerlasting lyfe.

* Luk.22.c.19. 1.Cor.11.c.24.25.

*Ma.* Thou sayest then that it is enough to be ones Baptised, as to be ones borne, but thou affirmest that the Lordes Supper, like as foode, must be often vsed.

Sch. Yea forsoth maister.

*Ma.* Doest thou say that there are two partes in this Sacrament also, as in Baptisme?

Sch.

Sch. Yea. The one part the bred * and wine, the outward signes which are seen with our eyes, handled with our handes, and felt with our tast: the other part, * Christ hym selfe with whom our soules as with their proper foode are inwardly nourished.

* Mat.26.c.26.27.29. Luk.22.c.19. 1.Cor.11.c.23.24.25. c.10.27.28.

* John.6.d.35.c.48. 50.51.c.53.54.

*Ma.* And doest thou say, that all ought alike to receiue both partes of the Sacrament.

Sch. Yea verily maister. For sith the Lord hath expressly so *commaunded, it were a most hye offense in any part to abridge his commandement.

* Matth.26.c.27. Mar.14.c.23.

*Ma.* Why would the Lord haue here two signes to be vsed?

Sch. First he seuerally gaue the signes both of hys body and bloud, that it might be the more playne expresse image of his death, which he suffered his body being torne, * his side pearced, and all his bloud shed, and that the memory thereof so printed in our hartes should sticke the deper. And moreouer that the Lord might so prouide for and helpe our weakenesse, and thereby manifestly declare, that as the bred for nourishment of our bodyes, so his body hath most singular force and efficacie spiritually to feede our soules: and as with wyne mennes hartes are cheared, and their strength confirmed, so with hys bloud our soules are releued and refreshed: that certaynely assuring our selues that he is not onely * our meate, but also our drinke, we do not any where ells but in him alone, seeke any part of our spirituall nourishment and eternall life.

* Joh.19.c.34.

* Joh.6.a.50.c.51.56.

* Joh. 6. d. 35. & 53. 54.55.56.

*Ma.* Is there then not an onley figure but the truth it selfe of the benefites, that thou hast rehearsed, deliuered in the supper?

Sch. What els? For sithe Christ is * the truth it selfe, it is no doubt but that the thing which he testifieth in wordes and representeth in signes, he performeth also in deede and deliuereth it vnto vs, and that he as surely maketh them * that beleue in hym, partakers of hys body and bloud, as they surely know that they haue receiued the bred and wyne with their mouth and stomach.

* Joh.1.d.17. and 14.d.6.

* Joh.6.f.54.g.63.64.

*Ma.* Sithe we be in the earth, and Christes body in heauen, how can that be that thou sayest?

Sch. We must lift our soules and hartes from earth,* and rayse them vp by fayth to heauen, where Christ is.

* John.6.g.62.64. Col.3.a.1. Heb.4.b.14.16.

*Ma.* Sayest thou then the meane to receiue the body and bloud of Christ standeth vpon fayth?

Sch. Yea. For when * we beleue that Christ dyed, to deliuer vs from death, and that he rose agayne to procure vs life, we are partakers of the redemption purchaced by hys death, and of hys life and all other hys good things, and with the same conioyning wherewith the hed and * the members are knitt together, he coupleth vs to hym selfe by secret and marueilous vertue of hys spirite, euen so that we be members of hys body, and be of hys flesh and bones, and do growe into one body with hym.

* John.6.d.57. Act.4.b.10.12. Rom.4.b.24.26. and 5.b.8. and 14.b.9.

* 1.Cor.6.c.15. and 12.b.27. Eph.4.c.15.16. and 5.b.30.

*Ma.* Doest thou then, that this conioyning may be made, imagine the bred and wyne to be changed into the substance of the flesh and bloud of Christ?

Sch. There is no neede to inuent any such change. For both the holy scriptures, and the best

beſt and moſt auncient expoſitors do teach that by baptiſme we are * likewiſe the members of Chriſt, and are of hys fleſh and bones and do growe into one body with hym, when yet there is no ſuch change made in the water.

* Rom. 9. a. 3. 1. Cor. 12. b. 12. 13. Eph. 4. c. 15. 16. and 5. b. 30. Gal. 3. b. 27.

*Ma.* Goe on.

Sch. In both the ſacramentes, the ſubſtances of the outward thinges not changed, but * the word of God and heauenly grace coming to them, there is ſuch efficacie, that as by baptiſme we are once * regenerate in Chriſt, and are firſt as it were ioyned and grafted into hys body: ſo, when we * rightly receiue the Lordes ſupper, with the very diuine nouriſhment of hys body and bloud, moſt full of health and immortalitie, geuen to vs by the worke of the holy ghoſt, and receiued of vs by fayth as the mouth of our ſoule, we are continually fedde and ſuſteyned to eternall * life, growing together in them both into one body with Chriſt.

* Eph. 5. b. 26. Gal. 3. b. 27. Eph. 5. b. 26. Tit. 3. b. 5.

* Joh. 3. a. 5. Tit. 3. b. 5.

* Joh. 6. b. 35. & 51. 54. 55. 1. Cor. 11. g. 28. 29.

* Joh. 6. & 51. 54. &c.

*Ma.* Then Chriſt doth alſo otherwiſe than by hys ſupper only geue hym ſelfe vnto vs and knitteth vs to hym ſelfe with moſt ſtreight conioyning.

Sch. Chriſt did then principally geue hym ſelfe to vs to be the author of our ſaluation, when he gaue * hym ſelfe to death for vs, that we ſhould not periſh with deſerued death. By the * Goſpell alſo he geueth hym ſelfe to the faythfull, and plainely teacheth that he is that liuely bred that came downe from heauen to nouriſh their ſoules that beleue in him. And alſo * in Baptiſme, as is before ſaid, Chriſt gaue hym ſelfe to vs effectually, for that he then made vs Chriſtians.

* Rom. 4. b. 25. and 5. b. 8. 1. Cor. 15. a. 3. 2. Cor. 5. c. 14. 15. b. 21.

* Mar. 16. c. 15. 16. Joh. 6. b. 35. c. 47. 48. & 58. Rom. 1. b. 16. 1. Cor. 15. a. 2. 2. Cor. 4. a. 4.

* Mar. 16. b. 16. Rom. 6. a. 3. &c. 1. Cor. 12. b. 13. Gal. 3. b. 26. 27.

*Ma.* And sayest thou that there are no lesse straight bandes of conioyning in the supper?

Sch. In the Lordes supper, both that communicating which I spake of, is confirmed vnto vs, * and is also encreased, for that eche man is both by the wordes and mysteries of God ascertained that the same belongeth to him selfe, and that Christ is by a certaine peculiar maner geuen to him, that he may most fully and with most nere coniunction enioy him, in so much that not onely our soules are nourished * with his holy body and bloud as with their proper foode, but also our bodies, for that they partake of the sacramentes of eternall life, haue as it were by a pledge geuen them, a certaine hope assured them of resurrection and immortalitie, that at length Christ * abyding in vs and we agayne abiding in Christ, we also by Christ abyding in vs, may obteine not only euerlasting life, but also the glory which his father gaue him. In a summe I say thus: As I imagine not any grosse ioyning, so I affirme that same secret and maruellous communicating of Christes body in his supper to be most nere, and strait, most assured, most true, and altogether most high and perfect.

* Mat.26.d.26. 1.Cor.10.b.16. 2.Cor.11.c.14.

* Joh.6.f.51.53.54.56.

* Joh.6.f.54.56.57. and 17.b.22.

*Ma.* Of this that thou hast sayd of the Lordes supper, mee semes I may gather, that the same was not ordeined to this end, that Christes body should be offred in sacrifice to God the father for sinnes.

Sch. It is not so offred. For he, when he did institute his supper, commaunded vs * to eate his body, not to offer it. As for the prerogatiue * of offering for sinnes, it perteineth to Christ alone, as to hym which is the eternall priest, which also when

* Mat.26.b.26. 1.Cor.11.b.24.25.

* Heb.7.b.c.d.e. and 7.b.27. and 9.f.26. 27. 28. and 10.b.10. 11.14.

when he dyed vpon the crosse, once made that onely and euerlasting sacrifice for our saluation, and fully perfourmed the same for euer. For vs there is nothing left to do, but to take the vse and benefite of that eternall sacrifice bequethed vs by the Lord hym selfe, which we chiefely do in the Lordes Supper.

*Ma.* Then I perceaue the holy Supper, sendeth vs to the death of Christ, and to hys sacrifice once done vpon the Crosse, by which alone God is appeased toward vs.

Sch. It is most true. For by bread and wine the signes, is assured vnto vs, * that as the body of Christ was once offred à sacrifice for vs to reconcile vs to fauour with God, and hys bloud once shed to washe away the spottes of our sinnes, so now also in hys holy Supper * both are geuen to the faithfull, that we surely know that the reconciliation of fauor perteineth to vs, and may take and receaue the fruite of the redemption purchased by hys death.

* Rom. 5. b. 1. and 6. b. 10. 1. Cor. 15. a. 3. 2. Cor. 5. c. 14. 15. 1. Pet. 3. b. 18.

* Mat. 26. c. 26. 27. 28. Luk. 22. c. 19. 1. Cor. 11. c. 24. 25. 26.

*Ma.* Are then the onely faythfull fed with Christes body and bloud?

Sch. They onely. For to whom he communicateth hys body, * to them (as I sayd) he communicateth also euerlasting life.

* Joh. 6. f. 53. 54. 56. 57. 58.

*Ma.* Why doest thou not graunt that the body and bloud of Christ are included in the bread and cup, or that the bread and wine are changed into the substance of hys body and bloud?

Sch. Because that were to bring in dout * the truth of Chrystes body, to do dishonor to Christ him selfe, and to fill them with abhorring that receaue the Sacrament, if we should imagine hys

* Luk. 24. f. 39. Joh. 20. g. 25. 27.

body either to be inclosed in so narrow a roome,
* Mat.12.a.6. Luk.24.a.6. Ioh.17.b.12. and 16.b.28. * or to be in many places at once, * or hys flesshe to
* Ioh.6.B.52.g.60.61. be chawed in our mouth with our teeth, and to be bitten small and eaten as other meate.

*Ma.* Why then is the communicating of the sacrament damnable to the wicked, if there be no such chaunge made?

Sch. Because they come to the holy and diuine
* 1.Cor.11.f.27.28. 29.g. mysteries * with hypocrisie and counterfaiting, and do wickedly profane them, to the great iniurie and dishonor of the Lord him selfe that ordeyned them.

*Ma.* Declare then, what is our dutie, that we may come rightly to the Lordes Supper.

Sch. Euen the same that we are taught in the
* 1.Cor.11.f.26.27. 28.g. holy Scriptures, namely, * to examine our selues whether we be true members of Christ.

*Ma.* By what markes and tokens shall we manifestly finde it?

Sch. First, if * we hartily repent vs of our sinnes,
* Jere.24.b.7. and 29.c.13. Joel.2.c.12.13.16.17. which droue Christ * to death, whose mysteries are now deliuered vs. Next if we stay our selues & rest * vpon a sure hope of Gods mercy through
* Esa.53.1010. Rom.4.b.21. 1.Pet.2.b.24. Christ, with a thankfull * remembrance of our redemption purchased by hys death. Moreouer if
* Luk. 17.b.7. and 18.c.13. Rom.5.a.5.b.9. 1.Tim.1.c.14.15.16. we conceaue an earnest minde and determined
* Luk.21.c.19. 1.Cor.11.a.24.25.26. purpose to lead our life godlily * hereafter. Finally, if, seing in the Lordes Supper is conteyned also * a tokening of frendship & loue among
* 1.Pet.1.b.24. and 4.a.1.2.3. 2.Pet.2.b.20.21.22. Heb.2.b.11.12.13.14. * 1.Cor.10.b.17. men, we beare brotherly loue to * our neighbors,
* Mat.22.b.39. Luk.10.c.27. Rom.13.1010. that is, to all men, without any euill will or hatred.

*Ma.* Is any man able fully & perfectly to performe all these thinges that thou speakest of?

Sch.

Sch. Full perfection in all pointes wherin nothing may be lacking, can not be found * in man ſo long as he abideth in thys worlde. Yet ought not the imperfection that holdeth vs, keepe vs backe from comming to the Lordes Supper, which the Lord willed to be a helpe to our imperfection and weakneſſe. Yea if we were perfect, there ſhould be no more neede of any vſe of the Lordes Supper among vs. But hereto theſe things that I haue ſpoken of do tend, that euery man bring with hym to the ſupper, * repentance, * fayth, and * charitie, ſo nere as poſſibly may be, ſyncere and vnfained.

* Mat. 9. c. 21. Rom. 7. b. 18. 1. Cor. 13. c. 9. 10. 12. Phil. 3. c. 12. 13.

* Jere. 24. b. 7. and 29. c. 13. Joel. 2. c. 12. 13.

* Galat. 5. a. 6. Col. 1. a. 4. b. 23. and 2. a. c. 1. Tim. 1. a. 5. 2. Tim. 1. b. 7.

*Ma.* But when thou ſayedſt afore that the Sacramentes auaile to confirmation of fayth, how doeſt thou now ſay that we muſt bring fayth to them?

Sch. Theſe ſayinges do not diſagree. For there muſt be * fayth begonne in vs, to the nouriſhing and ſtrengthening wherof the Lorde hath ordeined the Sacramentes, which bring great effectuall helpes to * the confirming and as it were ſealing the promiſes of God in our hartes.

* Mat. 18. b. 19. Mar. 16. b. 15. Act. 2. f. 38. 41. and 8. b. 12. f. 33. 36. 37.

*Ma.* There remayneth yet for thee to tell, to whom the miniſtration of the Sacramentes properly belongeth.

Sch. Sithe the duties and offices of feeding the Lordes flocke with Gods worde, and the miniſtring of * Sacramentes, are moſt nerely ioyned together, there is no doute that the miniſtration therof properly belongeth to them to whom the office of publike teaching is committed. For as the Lorde * him ſelfe at hys ſupper exerciſing the office of the publike miniſter did ſet forth hys owne example to be followed, ſo dyd he com-

* Mark. 14. Mark. 14. Luke. 22. 1. Cor. 11.

mitte the offices of baptising and teaching peculiarly to hys Apostles.

*Ma.* Ought the Pastors to receaue all indifferently without choise, to the Sacramentes?

* Mat.16.b.15.16. Act.2.f.41.and 8.c.12. & 37.and 18.c.8.

Sch. In olde tyme when men growen, * and of full yeares, came to our religion, they were not admitted so much as to baptisme, vnlesse there were first assurance had of their fayth in the chiefe articles of Christian religion. Now because onely infantes are baptised, there can be no choise made. Otherwise it is of the Lordes Supper, whereunto if the none come but they that are growen in yeares, if any be openly knowen to be vnworthy, the Pastor ought not to admitte hym to the Supper, because it can not be done without profane abuse of the Sacrament.

* Mat.26.b.21.22. &c. Mar.14.c.18.19.&c. Joh.13.a.26.27.&c.

*Ma.* Why did the Lord then not exclude the * traitor Iudas from communicating of hys Supper?

Sch. Because his wickednesse, howsoeuer it was knowen to the Lord, was not yet at that tyme openly knowen.

*Ma.* May not the ministers then put backe hypocrites?

* 1.Cor.5.a.

Sch. No, so long as their wickednesse is secrete.

*Ma.* Sithe then both good and bad do indifferently and in common vse the sacramentes, what sure and stedfast trust of consciences can be in them, which thou euen now didst affirme?

* Joh.13.b.24.27. Rom.13.a.1.4. 1.Cor.10.f.21.22.

Sch. Though * the vngodly, so much as concerneth them selues, do not receaue the giftes of God offred in the Sacramentes, but do refuse, and disappoint them selues, yet * the godly which by fayth seeke Christ and hys grace in them, are neuer disappointed or defrauded of a most good

* 1.Cor.10.b.16.and 11.3.2.3.

conscience

conſcience of minde, and moſt ſweete comfort, by an aſſured hope of ſaluation & of perfect felicitie.

*Ma.* But if any Paſtor do either him ſelfe know, or be priuily informed that they be vnworthy, may he not exclude them from the communion?

Sch. Such he may both in publike ſermons admoniſhe, ſo he vtter them not by name, or blott them with ſtayne or infamie, but pinch them and reproue them onely with ſuſpicion of their owne conſcience and with coniecture, and he may alſo priuately greuouſly threaten them, but put them backe from the Communion he may not, vnleſſe the lawfull examination and iudgement of the Chirch be firſt had.

*Ma.* What remedie is then to be found and vſed for this miſchiefe?

Sch. In Chirches well ordered and well mannered, there was, as I ſayd before, ordeined and kept a certaine forme and order of gouernance. There were choſen Elders, that is, eccleſiaſticall magiſtrates, to holde and keepe the diſcipline of the Chirch. To theſe belonged, the authoritie, loking to, and correction like Cenſors.* Theſe, calling to them alſo the Paſtor, if they knew any that either with falſe opinions, or troubleſome errours, or vaine ſuperſtitions, or with corrupt and wicked life, brought publikely any great offenſe to the Chirch of God, and which might not come without profaning the Lordes Supper, did put backe ſuch from the communion and reiected them, & did not admit them againe till they had with publike penance ſatiſfied the Chirch.

* Mat.18.c.15.16.17. Act.14.d.23. and 15. a.4.b.b.22.24. and 20.b.17.f.28. 1.Cor.5.a.1.2. and 12. b.28. & 14.a.26.g.40. 1.Tim.3.c.17. Tit.1.b.5.

* 1.Cor.5.a.1.4.5. and 11.c.16.b.18.34.

*Ma.* What meaſure ought there to be of publike penance?

Sch. Such as goe about with deuises of false opinions * to hurt true godlinesse and shake religion, or with corrupt and wicked life haue raised greuous & publike offenses, it is meete that they make * publike satisfaction to the Church whom they haue so offended, that is, syncerely to acknowledge and confesse their sinne before the whole congregation, and openly to declare that they be hartily sorry that they haue so greuously offended almighty God, and as much as in them lay haue dishonored the Christian religion which they haue professed, and the Church wherin they were accompted, & that not by their sinne onely, but also by pernicious example they haue hurt other, and therefore they craue and pray pardon first of God, and then of hys Church.

* 1.Cor.10.8.11. Eli.3.c.10.11. 1.Thess.5.c.14. 2.Thess.3.b.14.15.

* 2.Cor. 2.b. 6. and 7.c.9.10.

*Ma.* What shall then be done?

Sch. Then they must humbly require & pray that they may be againe receaued into the Church, which, by their deserving, they were cast out of, and to the holy mysteries therof. In short summe, there must in publike penance be such moderation vsed, that neither by too much seueritie, he that hath sinned do despeire, nor on the other side by too much softnesse, the discipline of the Church decay, and the authoritie thereof be abated, and other be encouraged & boldened to attempt the like. But when by the iudgement of the Elders and the Pastor, both the punishment of hym that sinned, and the example of other is satisfied, then he that had ben excommunicate was wont to be receaued againe to the Cōmunion of the Church.

* 2.Cor.2.b.6.10.

The conclusion with an exhortation.

*Ma.* I see, my childe, that thou well vnderstandest the summe of Christian godlinesse. Now it resteth

that

that thou ſo direct thy life by the rule of this godly knowledge, that thou ſeeme not to haue learned theſe things in vaine. For not they that * onely heare and vnderſtand Gods worde, but they that follow Gods will and obey hys commaundement, ſhall be bleſſed. Yea that ſeruant that knoweth hys maiſters will and followeth it not, ſhall be * more greuouſly beaten. So little profiteth the vnderſtanding of godlineſſe and true religion, vnleſſe there be ioyned to it vprightneſſe of life, innocencie, and holineſſe. Goe to therefore, my childe, bend all thy care & thought hereunto that thou fayle not in thy dutie, or ſwarue at any time from thys rule and preſcribed forme of godly life.

* Mat. 7. b. 21. and 12. b. 50. Luk. 11. b. 28. Rom. 2. c. 13. Jac. 1. b. 22. 23. 24. &c.

* Luk. 12. f. 47. Jacob. 4. b. 17.

Sch. **I will do my diligence, worſhipful maiſter, and omitt nothing, ſo much as I am able to do, and with all my ſtrength and power will endeuour, that I may anſwere the profeſſion and name of a Chriſtian. And alſo I will humbly with all prayers and deſires alway craue of almighty God, that he ſuffer not the ſeede of hys doctrine to periſhe in my hart as ſowen in a drye * and barren ſoile, but that he will with the * diuine dew of hys grace ſo water & make frutefull the dryneſſe and barrenneſſe of my hart, that I may bring forth plentifull frutes of godlineſſe, to be beſtowed and layed vp in the * barne and granare of the kingdome of heauen.**

* Mat. 13. a. 4. 5. 6. 7. &. 18. 19. 20. 21. 22.

* Pſal. 1. a. 3. and 104. c. 13.

Mat. 13. a. 2. c. 23. 1. Cor. 3. b. 6. 7.

* Mat. 3. c. 12. Luk. 3. c. 17.

*Ma.* Do ſo, my childe, and dout not but as thou haſt by * Gods guiding conceaued thys minde and will, ſo thou ſhalt finde and haue the iſſue and end of this thy godly ſtudie and endeuour, ſuch as thou deſireſt and lookeſt for, that is, moſt good and happy.

* 2. Cor. 3. b. 5. Ioan. 2. b. 12. 13.

¶ *The end.*

# ¶ A Table of all the principall matters conteined in this Catechisme.

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